The Relief Society Magazine

l. 30 Nos. 6–7 WOMAN'S ISSUE June–July 1943

Previews and Lessons for October

MRS MURIEL BERG
1512 SPRUCE ST
BERKELEY CALIF
7-2 OCT

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

RELIEF SOCIETY GENERAL BOARD

Amy Brown Lyman - - - - - - President
Marcia K. Howells - - - - - First Counselor
Belle S. Spafford - - - - - Second Counselor
Vera W. Pohlman - - - - - Secretary-Treasurer

Donna D. Sorensen, Vivian R. McConkie, Leda T. Jensen, Rae B. Barker, Nellie O. Parker, Anna S. Barlow, Achsa E. Paxman, Mary G. Judd, Luella N. Adams, Marianne C. Sharp, Anna B. Hart, Gertrude R. Garff, Leona F. Wintch, Edith S. Elliott, Pauline T. Pingree, Alice B. Castleton, Priscilla L. Evans, Florence J. Madsen, Ann P. Nibley, Agnes M. Bolto

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - Belle S. Spafford
Acting Business Manager - - - - - - - - Amy Brown Lyman

Vol. 30 JUNE-JULY 1943 Nos. 6-7

Contents

SPECIAL FEATURES

Messages from the Wives of the General Authorities of the Church of Jesus Christ of Latter-day Saints ... 365
The "Mormon" Woman ... Elder John A. Widtsoe 372
Relationship of the Y.W.M.I.A. to the Relief Society ... Lucy Grant Cannon 376
Relationship of the Relief Society to the Primary ... May Green Hinckley 377
Elder Sylvester Q. Cannon ... Elder Joseph Fielding Smith 379
On Enlarging the Soul With Music ... Elder Alexander Schreiner 380
Agnes McMillan Bolto ... Edna J. Gardiner 383
Steps in the Development of Our Flag ... 385
The Story of Old Glory ... Mabel Harmer 386
Short-story Writing ... Pearl Spencer 389
Contest Announcements: Eliza Roxey Snow Memorial Prize Poem Contest ... 393
Annual Relief Society Short-story Contest ... 394
Annual Report—1942 ... General Secretary-Treasurer Vera W. Pohlman 413

FICTION

Tch! Tch! Grandma! ... Olive W. Burt 399
Tomorrow's Cup—Chapter IV ... Anna Prince Redd 401

GENERAL FEATURES

Woman's Sphere ... Ramona W. Cannon 396
Editorial: To Our Fathers ... Marianne C. Sharp 397
Personal Letters Protest Picturization of Smoking and Drinking ... 398
Notes From the Field: Messages From the Missions ... General Secretary-Treasurer Vera W. Pohlman 407

PREVIEWS—1943-44; LESSONS FOR OCTOBER

Theology: Preview—429; The Dispersion of Israel ... 430
Messages to the Home: Preview—434; A Firm Belief in God ... 435
Home Topics: Preview—436; Home Management ... 438
Literature: Preview—440; The Bible Story ... 444
Excerpts from Letter of First Presidency ... 443
Social Science: Preview—447; American Statesmen ... 449
Stories From the Book of Mormon: Preview—453; What is the Book of Mormon? ... 455

POETRY

Pioneer Day—1847 ... Maryhale Woolsey 375
Grandma ... Thelma Ireland 378

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 28 Bishop's Building, Salt Lake City, Utah, Phone 3-2741. Ex. 243. Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance. Single copy, 10c. The Magazine is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

MAGAZINE CIRCULATION 57,000

IMPORTANT NOTICE TO ALL SUBSCRIBERS

DURING the past several months each issue of *The Relief Society Magazine* has been late, due principally to conditions incident to the war. Every effort has been made, both by the General Board and the press, to get the *Magazine* back on schedule. It has now been decided, after careful consideration of all aspects of the problem, that the only sure means of accomplishing this is to combine two issues of the *Magazine*. For this reason, the June and July numbers have been combined in one larger issue which is only slightly smaller than the two separate issues would have been. We are sure our subscribers will feel that the advantages of receiving the *Magazine* near the first of the month for which it is issued will more than offset the loss of the few pages occasioned by the combination of the June and July numbers. Unless new complications arise, subscribers may be assured of receiving all future numbers of the *Magazine* near the beginning of the month for which it is dated.

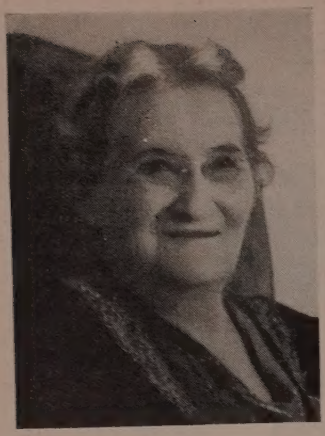
The Cover

SEA GULLS ATOP THE SEA GULL MONUMENT

THE cover on the June-July *Magazine* is used to honor the Mormon pioneers, the first company of whom, under the leadership of President Brigham Young, entered Salt Lake Valley, July 24, 1847. The cover is a reproduction of the ball and two sea gulls atop the Sea Gull Monument by Mahonri Young, which stands on Temple Square in Salt Lake City. This monument was erected in 1913 and "stands as a reminder and lesson to all of the children of the State of the preservation at God's hand of the grain which was to insure food for the pioneers of 1847." The ball on the monument is made of granite and the sea gulls are of bronze covered with gold leaf.

It is interesting to note the part which sea gulls have played during recent months in providing food for members of our armed forces adrift at sea, notably in the Rickenbacker incident.

Photo by H. Perry Driggs; cover arrangements are by Evan Jensen.



Augusta Winters Grant

Luacine Savage Clark

Ray Riggs McKay

RELIEF SOCIETY MAGAZINE

VOL. 30
NOS. 6 and 7

JUNE–JULY 1943

Messages from the Wives of the General Authorities of the Church of Jesus Christ of Latter Day Saints

EIGHTY-SIX years is a long time to live in this world, but I still have much to enjoy and much to profit by. I give my Heavenly Father all praise and all thanks for what He has given to me. When I sit and meditate and look into the future I know what I hope for will come from Him.

My constant prayer is that my sisters, both in and out of the Church, may be sustained in these trying times and given the assurance that the schemes of men will never overcome the will of God. In His own due time all will come right.—*Augusta Winters Grant (Mrs. Heber J. Grant)*

OUR Gospel offers such a wealth of blessings to its members, that to ask oneself the question which blessing has proved the most helpful would be a difficult one to answer. Looking back over my life, I feel I can sincerely say that the training I received in Relief Society work has proved the most useful to me. This embraces every phase of woman's life so necessary for the home and motherhood. The charity work gives spiritual uplift; each weekly lesson broadens her intellectually; the work day offers its members useful hints for the home.

Thank God for this great organization.—*Luacine Savage Clark (Mrs. J. Reuben Clark, Jr.)*

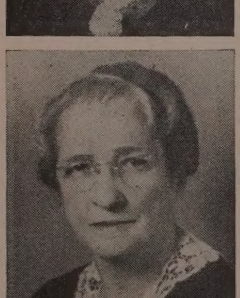
MY experience has taught me that a mother's control over a child is lost or gained during the first few years of its life. Many a young mother with a smattering of psychology, who thinks correction will ruin her children's will power, lets them follow their own desires whether wise or unwise.

Proper guidance in youth will prevent undesirable tendencies and encourage confidences in later life. Wise direction is not arbitrary, but kind and firm. Children should follow their own desires so long as these desires do not prompt them to be destructive, do not impose upon others, or do not injure the children's characters.—*Ray Riggs McKay (Mrs. David O. McKay)*

SOME of the blessings for which I desire to be duly grateful are: good and faithful parents a kind and affectionate husband, a comfortable and happy home, and a large family who are a credit to their forebears and to the Church. These I regard as some of the most choice fruits of the Gospel, more than compensation for a life of sacrifice and service to the Church and to mankind.—*Alice Robinson Richards* (*Mrs. George F. Richards*)

AT the time of the organization of the Relief Society in March 1842, the Prophet Joseph Smith said if the sisters would live up to their privileges, "the angels cannot be restrained from being your associates." While the angels in heaven may not be seen, yet we may be sure they are associated with the sisters in the great work assigned to them by revelation, which is the work of angels of mercy to the afflicted and oppressed. —*Jessie Evans Smith* (*Mrs. Joseph Fielding Smith*)

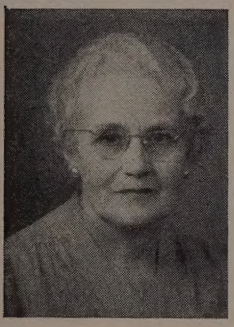
"LET us do our work as well,
Both the unseen and the seen:
Make the house where Gods may dwell,
Beautiful, entire, and clean."
—"The Builders," *Longfellow*
—*Irene Merrill Richards* (*Mrs. Stephen L Richards*)



FORTUNATE is the individual who has learned to seek the Lord in secret prayer, when hearts may be freely unburdened and solace and strength received. This is a precious privilege denied to no one.

The Savior says: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." (Matthew 6:6)
—*Amy Brown Lyman* (*Mrs. Richard R. Lyman*)

THERE is one thought I am sure that gives joy to all who work actively in Relief Society: through this organization we are helping fulfill the righteous purposes of our Father regarding the welfare of His children on earth. It is not enough to love Him, for love may be passive; to make it real we must try to uplift our neighbors as well as ourselves. Relief Society gives us that opportunity. —*Leah Dunford Widtsoe (Mrs. John A. Widtsoe)*



"I AM come that they might have life and that they might have it more abundantly."

The Relief Society work adds a broad, deep understanding of these wonderful words of the Savior. This organization gives service which finds sweet expression in ministering to the sick, and providing means to clothe the poor, aid the sightless, and straighten the limbs of the crippled.

Truly because of Christ's teachings life more abundantly has come to many souls.—*Grace Pack Callis (Mrs. Charles A. Callis)*

I HAVE enjoyed my musical career as only one who really loves music could. But, if I were asked to exchange for fame my happy home life with my parents and later my beloved husband and our fine sons, I would not.

There are only three worth-while things in life—the Gospel and all it offers us here and hereafter, children, and our loved ones. To me, the so-called "fine things of life" are secondary.—*Lucy Gates Bowen (Mrs. Albert E. Bowen)*

HOW glorious to be born a woman, although it is not an easy task to fill all the requirements of wife and mother! A woman must learn to take the bitter with the sweet and keep on smiling.

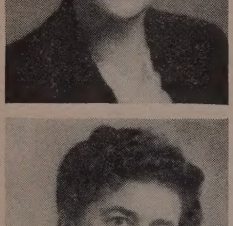
To be blessed with children who are perfect in body and mind, to have them desirous of an education, to see them grow up to be good Latter-day Saints, and finally good American citizens is a direct answer to a mother's prayer.—*Winnifred Saville Cannon (Mrs. Sylvester Q. Cannon)*

TO realize our greatest blessings as Church mem bers, we must ever strive, with an eye single the glory of God, for the goal of eternal life.

The Master has shown us, by His example overcoming all things, the way to this eternal goa So likewise may we, if we are obedient to the law of the Gospel, overcome all things and be grante a place in our Father's Kingdom.—*Fern Tann Lee (Mrs. Harold B. Lee)*

ASSOCIATION with women in Relief Socie strengthens and stimulates one to do and l her best. Perhaps this is because we all think it as a unique society established by a prophe and only our best thoughts and loftiest ideas a worthy of such a divinely inspired organizatio

I truly appreciate the opportunity of belongi to and working in the Relief Society.—*Ida Jense Romney (Mrs. Marion G. Romney)*

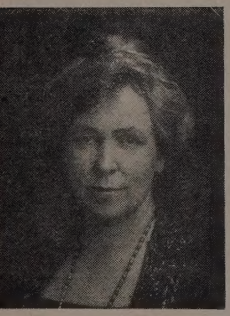


IN 1939, I saw the women of Europe accept wa without enthusiasm, but with resolution an fortitude. Now American women face the sam grim tragedy with equal courage. Women hav always shared in war's heartache and sacrifice, b not in the great responsibility of keeping the peac Surely we can contribute by educating our childre to safeguard liberty and justice.—*Fawn Brimha McKay (Mrs. Thomas E. McKay)*

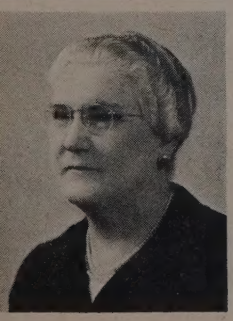
IN these perilous times it is a source of comfo to all Latter-day Saint women to feel the pow of the Church, and to share in its blessings.—*Edi Grant Young (Mrs. Clifford E. Young)*

MY life has been made full by the opportunities our Church has given me to serve my fellow man. I know that through obedience to the Gospel, happiness and success may be enjoyed by all. I am grateful for our Church and its leadership. —*Florence Gay Smith (Mrs. Nicholas G. Smith)*

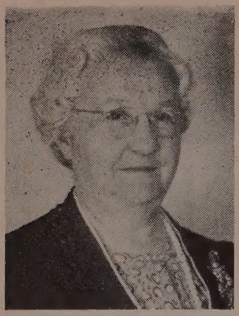
ALL my life I have been greatly blessed. My parents were ever watchful to make sure I was safe and in good places. They provided me with opportunities for education and self-improvement. I have many dear friends who fill my life with joy. My husband and children make my life rich and full, far beyond what I deserve. I pray that I may live to be worthy of my blessings. —*Ruth Pingree Smith (Wife of Patriarch Joseph F. Smith)*



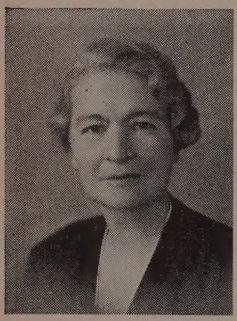
"MEN pass away, but people abide. See that ye hold fast the heritage we leave you. Yea, and teach your children its value, that never in the coming centuries their hearts may fail them, or their hands grow weak. Hitherto, we have been too much afraid. Henceforth, we will fear only God."—*Sir Francis Drake.*
—*Valeria Brinton Young (Mrs. Levi Edgar Young)*



RELIEF SOCIETY is a very necessary part of my life. My testimony is that it has made the lives of the Maoris, Hawaiian, Samoans, and Mexicans among whom I have lived, better. No woman can devote herself to Relief Society work without becoming more friendly, getting a better knowledge of the Gospel, learning how to be a better wife, mother, and citizen, and enriching her life in the world of literature.—*Vilate Romney Ivins (Mrs. Antoine R. Ivins)*



I AM very happy to have this opportunity to express my appreciation of the Relief Society work as carried on by the women of our Church. My many years of intimate association with the good sisters of the Central States Mission has brought this organization close to my heart, and I say to all workers, "God bless you in your endeavors to alleviate distress and to make happier and richer the lives of women everywhere."
—*Charlotte Towles Bennion* (*Mrs. Samuel O. Bennion*)



MEMBERSHIP in the Church of Jesus Christ of Latter-day Saints is a precious privilege. In these days of fluctuating values, the way of life outlined by the principles and ordinances of the Gospel rises to new heights. When the weaknesses of man-made systems are so apparent, the strength and majesty of God's plan are more clearly revealed.

To humbly and faithfully assist in forwarding that plan is the supreme desire of every true Latter-day Saint woman.—*Rachel Grant Taylor* (*Mrs. John H. Taylor*)

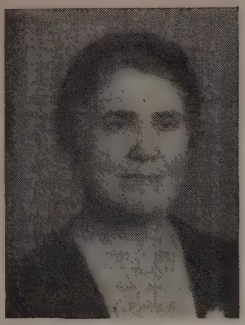
IT is wonderful to be alive today!

Truly there is much to harass the heart and mind of one, but the glory of God is evidenced everywhere.

In my early childhood mother taught me the word of God. I still cherish the following from Deuteronomy: "Be strong and of good courage, fear not nor be afraid; for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."—*Addie Eldredge Hardy* (*Mrs. Rufus K. Hardy*)

THE women of this Church have always lived courageously in times of trouble. Their achievements, in face of unspeakable hardships, have become a symbol of heroic womanhood.

Whether, in this present hour, we are mothers sorrowing in the absence of loved ones, or young mothers guiding our children in the early years of life, we must be, as were those before us, women of high character, abiding faith, and undeviating principle.—*Alice Thornley Evans* (*Mrs. Richard L. Evans*)



"THE visions and blessings of old are returning
And angels are coming to visit the earth."

The charter members of the Relief Society sang this hymn at their first meeting. Truly our sisters are angels of mercy, sharing, comforting, feeding the hungry, and caring for the sick and helpless. Their service has disseminated culture and made the world happier and better. It's a high privilege to be a member of the Relief Society. May the Lord continue to bless all members.—*Ida Murdock Kirkham* (*Mrs. Oscar A. Kirkham*)

MY dear sisters: In your deep spirituality we see mirrored the beauty of Sarah, the strength of Hannah, and the purity of "Mary of Old."

"Strength and honor are your clothing" and your children "rise up and call you blessed."

You are finding peace and comfort in the promise of an angel, "Nothing is impossible with the Lord"; and you are replying in love and faith, "My soul doth magnify the Lord, and my spirit hath rejoiced in Jesus my Savior."—*Ina Ashton Richards* (*Mrs. LeGrand Richards*)

MY Recipe for Happiness:
Cupfuls of thoughtfulness, a good measure of humility,
A sprinkling of sunshine, a pinch of good humor,
Stir well with self-forgetfulness; season with intelligence and understanding;
Warm thoroughly with the spirit of the Gospel; share with generous portions to all.—*Rae Jeremy Ashton* (*Mrs. Marvin O. Ashton*)

OPPORTUNITIES that come from the privilege of being a member of this Church bring happiness and development. Everyone can work, regardless of time, ability, or inclinations. I always want to remember that our real objective in this life is to so progress and develop that we may win eternal life in the Celestial Kingdom of our Heavenly Father. Sincere activity in the Church will help us accomplish this to our blessing and satisfaction.—*Madeline Bitner Wirthlin* (*Mrs. Joseph L. Wirthlin*)

The "Mormon" Woman

Elder John A. Widtsoe

Member of the Council of the Twelve

"WITHOUT the wonderful work of the women, I realize that the Church would have been a failure." So President Heber J. Grant has declared. (*Gospel Standards*, p. 150.) And, Paul the Apostle, speaking in an earlier day said that "neither is the man without the woman, neither the woman without the man, in the Lord." (I Corinthians 11:11.)

This notable statement implies that woman has done her work well; that she bears joint responsibility with the man in establishing the Kingdom of God; and, that the work will fail unless both do their duty.

In conformity with this doctrine, full equality has been provided in the Church between man and woman. They are equal in opportunity, privilege, and rights. They have a common destiny, which as free agents they may attain or lose through their own actions.

This makes individuals of man and woman—persons with the right of free agency, with the power of individual decision, with individual opportunity of everlasting joy—for whom all the ordinances of the Gospel are available alike, and whose own actions throughout the eternities, with the loving aid of the Father, will determine individual achievement. There can be no question in the Church about man's rights versus woman's rights. They have the same rights.

The restored Gospel has brushed aside the age-old controversy over woman's rights. It has refused to fetter woman and make her, as in the past, little more than man's goods and chattels. It has given her full rights of suffrage and property ownership. It recognizes her equal mental powers with those of man; and her right to use her inborn talents to the full. It has placed her by the side of man, not behind him, nor in front of him, thus certifying to her complete emancipation, without limitation, from unlawful subjection. She has been made to understand that the Lord loves His daughters as completely as His sons, and the promised blessings are the same for both.

This equality does not ignore the natural differences between man and woman. Woman is the child bearer and child rearer. To this glorious function she gives a large part of her life. The man is the provider of the necessities and comforts of the family. This does not reduce woman to a dependent. Freed from family and household cares, she could as well probably earn the living for the family. It is rather a cooperative enterprise based upon a divinely ordained division of labor for forming, maintaining, and protecting the unit of society, known as the family. Husband and wife who conform to natural law and beget and rear children are performing labors of equal importance. Each gains both freedom and power from such family life. One

cannot look down upon the other. Both have the right as time and strength permit to exercise their talents as they may desire. Whenever these natural functions are set aside, frustration and defeat in life follow.

The wise recognition of the functional differences between husband and wife appears in the use of the Priesthood. The family must have organization. The man with his larger freedom to move about, is by divine decree the head or presiding officer or spokesman of the family. To him is committed the Priesthood, of fundamental need in Gospel life. But the benefits and blessings of the Priesthood thus conferred are shared by the wife and, as needed, by every member of the family. Indeed, Priesthood is first for the family, then for others if the man be called into official service. There is no lack of equality there; it is a manner of organization. The possession of the Priesthood does not indicate in any sense that man is superior to woman, but that he has a specific calling in Church government of which woman is relieved. In the ordinances of the Priesthood man and woman share alike. The temple doors are open to every faithful member of the Church. And, it is to be noted that the highest blessings therein available are only conferred upon a man and a woman, husband and wife, jointly. Neither can receive them alone. In the Church of Christ, woman is not an adjunct to, but an equal partner with man.

The men of the Church have understood and respected the appointed place of woman in the plan of human salvation. That is much to their credit. They who have been and are blinded by ancient traditions are few in number. In the Mormon community woman is free and honored. If she accepts gladly the glorious gift of motherhood, she may use whatever time and strength remain in the exercise of her talents as she may desire. She is placed under no limitations. Instead she is encouraged to use her available time in useful pursuits comporting with her natural gifts, her native endowment. The privilege of self-expression belongs to her as to all. She may enter industry, education, the professions, every worth-while pursuit, with the good will of all. And, because of her responsibilities as a rearer of the coming race, she should be carefully, widely, and wisely trained for this important part of her mission in life.

THE women of Mormonism have shown themselves worthy of this equality. They have accepted the responsibilities as well as the joys of individual freedom. Side by side with their husbands they have built the Kingdom of God. It has been a joint, a cooperative effort. President Grant spoke truly in his praise of woman's work in behalf of the restored Gospel.

In the toilsome building of the Church, in the face of unspeakable persecution and hardship, woman did not flinch. She met the required sacrifices with a courage born of sublime faith. She looked heavenward when the husband was bowed down in apparent defeat. She brought heaven down to earth, and the family went on with renewed assurance of victory. This she did though confined with children and household

cares, without the exhilaration of man's battle in the open field.

The story of the sacrifices of the Church is yet to be told. Perhaps it beggars the pen. But one thing may be said: Woman faced the tribulations without hesitation; and perhaps she accepted the heavier part. She met with high-flung disdain the horrors of the Missouri persecutions. She crossed the frozen Missouri towards the unknown wilderness without looking back at her happy Nauvoo home from which she had been driven. On the westward trail, sheltered thinly in a wagon box from the raging blizzard, she bore her children. She toiled undismayed across the dreary desert to find a hoped-for safe haven in distant mountain valleys. With tearful eyes, but with an unquenchable faith in the unfolding of God's eternal plan, she saw her child or husband laid away in a soon-to-be obliterated grave by the desert trail. With uncomplaining fortitude she shouldered her part of the burden of conquering the wilderness, of making the desert blossom as the rose. It was she who planted flowers around the log or adobe hut, which as they blossomed, lifted the souls of a driven but unconquered people, to whom beauty was a part of their faith.

Nor was the pioneer woman the only one who sacrificed. Many a woman elsewhere recognized the sweet voice of the Gospel, and because of her faith was driven from homes and loved ones. With a longing akin to agony in her faraway mountain home to which she had gathered, she awaited the word of love, which never came, from father and mother, brother and sister, who could not, or would not see the truth. But, in the midst of tribulation there was a singing within her heart, for she had found the truth.

The Mormon woman has not been content to keep the new-found Gospel to herself. She has wanted and wants the whole world to possess it. She has gone out by the thousands as a bearer of the good tidings. Or she has remained to care for home and family, often to provide the actual support, while her husband and sons were abroad, perhaps in foreign lands, as unpaid ambassadors of the Lord Jesus Christ. She toiled, she went without, she loved truth so well that she was not afraid. The heroic story of the Mormon woman, when told, will be an epic of human devotion.

Such service has not ended. Men go on missions today, leaving their families for years. Nearly all the Priesthood bearers give liberally of their time in Church service. While they do so, their wives not only carry on the work of the households, but are deprived of the companionship of their husbands. The wives of the General Authorities, who are honored in this issue of the *Magazine*, are excellent examples of this type of sacrifice. Almost every week end, and often for weeks at a time, their husbands are away on Church service, while the wives maintain lonely vigil in their homes. The same may be said of the wives of stake presidencies, high councilors, bishoprics, in fact of all officials of the Church. And, let it not be forgotten that the Mormon woman, by the tens of thousands, while bearing children and caring for their households, help

carry forward the various auxiliary organizations of the Church.

The Mormon woman has not forgotten the dead. For them she does vicarious work in the temples. She has there set an example to the man. The available names of dead females are few, while hundreds of thousands of names of dead males are awaiting help from the bearers of the Priesthood. Such service is not forgotten on the other side; but appears in blessings among the living.

Thus, wherever we touch the life of the Mormon woman, she is found in service, giving unselfishly of herself for the establishment of the Kingdom of God. Above all, however, is her service in keeping alive the flame of faith in the souls of her household. Divinely commissioned, in her keeping are the choice spirits who have come to earth to win an earthly body. .In her hands lies the future of the race. The mother's teachings outlast the storms of life. Her testimony is never forgotten. The current of faith and devotion and readiness to serve flows from her loving, courageous, unfaltering soul. "Motherhood is near to divinity. It is the highest, holiest service to be assumed by mankind." (Message of the First Presidency, October 1942.)

Certainly, woman shall walk by the side of the man, for they two together shall solve the problems of eternity; they shall carry forward, endlessly, the purposes of the Almighty Father.

PIONEER DAY—1847

Maryhale Woolsey

"This is the place," the visioned Leader said.
Their weary trek was ended. Summer sun
Poured down upon their empire-to-be-won—
The parched and sage-cloaked valley land ahead.
On sunflower-hearts the droning wild bees fed.
The redmen's cricket harvest had begun.
As if to mock the Leader's benison,
The salt lake laughed in its imprisoned bed.

They made their final camp, with prayer and song;
Soon fragrant brush-smoke rose in spirals high
Like signal-fires of faith, to call the strong.
Before that night's first stars shone in the sky,
Their plows had challenged the reluctant loam,
Their furrows marked this virgin land as "home."

Relationship of the Y.W.M.I.A. to the Relief Society

Lucy Grant Cannon

President of the Young Women's Mutual Improvement Association

THE mention of the name Relief Society immediately calls up in the mind of the Mutual Improvement officer or girl a band of motherly, intelligent women—women who think of their personal welfare and comfort as secondary to the call of their duty in caring for the poor, the sick, the lonely, the unfortunate, the sad, the discouraged. Unselfish service is the keynote to their success. Truly they exemplify in life those meaningful words spoken of our Lord and recorded in the New Testament, "He went about doing good."

It is not possible to express adequately the admiration and love which is felt by us as members of the Y.W.M.I.A., we who are intimately acquainted with the marvelous accomplishments of the Relief Society throughout the world. We salute you, our mother organization, and wish in every way to help you in the spreading of the gospel of love and service.

When the Prophet Joseph Smith organized the sisters in 1842, he opened the way for all women in this last dispensation to make rapid advancement educationally and spiritually. Your one hundred years of noble achievement testify of the inspiration of the Prophet and of the magnitude of your calling.

The Young Women's Mutual Improvement Association is approaching its 74th milestone, for it was on November 28, 1869, that President Brigham Young, in his home in the Lion House, called together his young daughters and told them of their great responsibility as daughters of Zion. They were to set the example among the young in correct dress, simplicity in speech, and proper conduct.

He laid special stress on the necessity of the study of the Gospel, telling his daughters to obtain a testimony of the same, as had their parents, directing them to active participation in the work of the Church, giving them that memorable instruction that "more testimonies of the Gospel are gained on the feet than on the knees."

From this small and unique beginning Mutuals were organized in practically all wards and branches until now the membership is around 78,000.

As the years have passed, many new features have been added to this great movement. In 1923, an additional assignment of the supervision of the leisure-time activities for the entire Church was made by the First Presidency to the Mutual.

These new assignments, these new features have but strengthened the original purpose and opened avenues of expression that have more firmly convinced the young that this work

(*Continued on page 457*)

The Relationship of the Relief Society to the Primary

By the late May Green Hinckley
President of the Primary Association

THE relationship of the two organizations, the Relief Society and the Primary, is an intimate and mutual one. Their objectives are almost identical, for each centers in the home. No other organization is so helpful to the Primary Association as the organization whose membership is made up of the mothers of the Church. The Relief Society organization has a program for helping the home builders of the Church, those whose responsibility it is to create the atmosphere and surroundings which mold the characters and fashion the lives of the boys and girls, the men and women of tomorrow. The moral progress of the world rests in a large measure in their hands.

To assist the mothers in the transcendent task of training the children is the assignment of the Primary Association. The declared objective of this association is to "teach the children to pray and to walk uprightly before the Lord." To establish faith in God in their hearts, to teach them respect for the laws of God and of the nation, to teach them obedience to parents and to teachers, to turn their faces to the light of Heaven, and establish their feet in the paths of righteousness are all objectives found in the great work of the Primary Association. The program of this organization brightens the home, strengthens the hands of the parents, and makes a vital contribution to the Church by teaching the everlasting Gospel to the children during their most impressionable years. Every Latter-day Saint mother may look to the Primary organization for specific help with the religious attitude of her children.

The four and five-year-old children are taught how to pray, and are helped in their understanding of God. Those who are six years old are given opportunities to show thankfulness and appreciation for God's blessings. For the seven-year-old boys and girls, a course is planned to help them to receive worthily the greatest of all treasures—membership in the Church of Jesus Christ of Latter-day Saints. As a natural sequence, the eight-year-old children are taught the importance of their membership in the Church and are given the precious lessons from the Master as guideposts for them to follow.

The nine, ten, and eleven-year-old children are taught lessons based on the Articles of Faith and are given opportunities to evaluate the principles in their everyday lives. In addition to the basic religious teachings, the girls are given specific training in home building, a religious character-forming, leisure-time activity program which ties directly with the principles for home life as taught in the Relief Society. The boys of the same ages are given a similar program in trail building. In each group a cooperative plan of training intro-

duces the children to arts and crafts, music, drama, games and play, nature lore and woodcraft, and many other allied arts. Every child who is helped to finish his course in Primary is well equipped with the tools for home, state, and Church citizenship.

Thus, what Relief Society members work for in the adult program, the Primary works for in the child program.

Most Primary teachers are members of the Relief Society. They understand and appreciate what the Primary is doing for children. We have not words to express our gratitude to the Relief Society for its cooperation and support. The records of the Primary will show that where the mothers are active in the Relief Society their children are active in the Primary and faithful in their Church duties. The Primary Association will return with compound interest all the support and encouragement the parents can give to it. The Primary Association, with its 20,000 devoted teachers and officers, stands ready to help parents to teach the children of the Church lessons that will serve them throughout their lives.

Every effort should be made to have the Primary program fortify the home and reinforce the lessons which Relief Society mothers are teaching in all Latter-day Saint homes. Every effort should be made to strengthen the ties that bind the Primary to the Relief Society.

GRANDMA

Thelma Ireland

Grandma rocking on the porch,
Hands folded in her lap.
Her eyes are closed, could it be that
She takes a noonday nap?
She doesn't sleep, but she does dream
Of active years gone by
When every minute of each day
She worked. How time did fly!
There were a lot of rooms to clean
And many mouths to feed,
It took a lot of energy
To tend to every need.
Now Grandma takes her "needed" rest—
A rest she dreads each day,
The time drags so, it makes her feel
As though she were in the way.
No wonder Grandma sits and dreams
Of busy yester years;
It helps to pass the time away,
It helps to dry her tears.

Elder Sylvester Q. Cannon

Elder Joseph Fielding Smith

Member of the Council of the Twelve

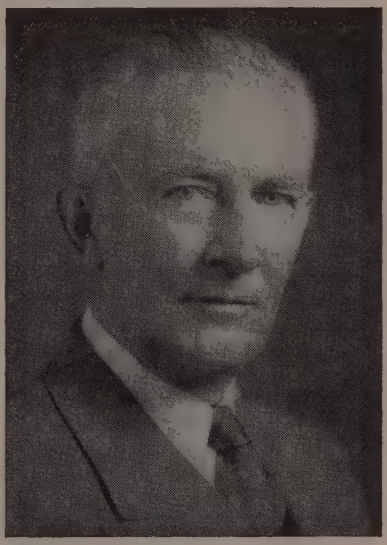
THE ancient Psalmist said most truly: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"For his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

I became acquainted with Elder Sylvester Q. Cannon in the days of our youth when we were students together, first in the Salt Lake Stake Academy, and then in the Latter-day Saints College which was the continuation of the former school. He was always sober-minded, thoughtful, and studious, giving attention to every detail of the lessons before him, a most excellent student. In all of his training the outstanding thing was his integrity and loyalty to the Church. Even in those early days his faith in the Gospel was manifest, and his willingness to give service for the Church and for his fellows was his keen delight.

In his early youth he filled his first mission and through his faithfulness, ability, and sober-mindedness was called to take the presidency of the mission where he labored. From that day until the time of his passing his time was faithfully given to service in the Church. Besides serving in the mission field he served as a stake president, then in the office of Presiding Bishop of the Church, and in his later years as a member of the Council of the Twelve Apostles. He was loved by all of his associates because of his faithfulness and his kindly spirit. He was calm and deliberate in his judgment, accurate in his deductions, and humble in every duty assigned to him. His passing on Saturday, May 29, 1943, is keenly felt by all of his associates and friends, but they have cause to rejoice in the purity of his life and his worthy example.



ELDER SYLVESTER Q. CANNON

On Enlarging the Soul With Music

Elder Alexander Schreiner

Salt Lake Tabernacle Organist

IF I were rich I would surround myself with the works of great men, the geniuses in literature, in music, and in art. I would pamper myself with books in bright bindings, with music in its richest splendor, and with paintings, architecture, and sculptures in their most exalted forms. I would marvel not only at the great works in nature, the brilliant sun and the mysterious stars in the firmament, creations of God, the Father of all, but I would wonder also, and feel humble, before the ennobling treasures of beauty which inspired sons of God, geniuses among men, have left for all mankind to enjoy.

Through the eyes and ears of these rare composers of beauty, I would see and hear at this very moment some small inkling of the beauties of a heaven which is to come. I would have some real reason for feeling that the works of God are marvelous and beyond human understanding, because even the works of some of His earthly sons are of no small glory and magnificence.

No doubt many a great man has been at a loss to account for the source of inspiration which empowered him to accomplish wonderful things; and many, if they were God-fearing men, have fallen upon their knees in prayers of thanks to Divine Providence for their natural endowments enabling them to bring knowledge and beauty into the world through their scholarship, art, or other useful endeavors.

Among musicians, there were at least two men who expressed themselves in words as to the mysterious source of their creations. When Handel had finished writing his oratorio, *The Messiah*, in the feverish haste of twenty-four days, he thought that the angels of heaven must have whispered the music into his ears, because he felt he could not of himself alone have written music of such power and grandeur. Those of us whose souls vibrate with the strains of Handel's music can well sympathize with the feelings in the heart of this great composer.

Richard Wagner also felt that he was a privileged soul to be able to write masterpieces of supreme dramatic power. He, too, felt that he must have some unknown access to the harmonies of the spheres, because his works seemed to be of a greater stature, and of more splendor than of a mere man.

However, it is my personal feeling that men of genius have greater powers within themselves than they may realize. I believe that God largely allows His earth children to follow their own divinely inherited intelligence in the working out of their problems and the creation of the beauties of their environments. The fact that Handel and Wagner were able to produce heretofore unheard of beauties is merely evidence that mortal man is of the spiritual lineage of Divine royalty. In other words, a child of God inherits some of the great creative powers of the Creator

Himself. The amazing genius of a human mind thus explains itself.

What a privilege it is to become acquainted with the creations of the masters. It strengthens the tie between man and God. The immortality of the fruits of great minds is one of the choicest blessings bestowed upon mankind. Goethe, who was literally a fountain of genius, buried himself with the works of great minds, not only book literature and music literature, but paintings as well.

"If I were rich I would surround myself with the works of great men." We are living in an era when this statement may be changed to read as follows: "Though I am poor, I can surround myself with the works of great men." Present-day advertising has made material goods so attractive that there has been a tendency to crowd out the enjoyment of the creations of great souls, the cherished treasures of all time. At this moment we are facing new circumstances. With world war devouring economic wealth, it would seem wise for us to seek the acquisition of nonmaterial riches and beauties which cannot be taken away from us.

POOR people today can own a larger library of books than did wealthy readers of a century or more ago. What about music? Here we come to an entirely new development in our civilization, something rather startling and wonderful to experience. The modern phonograph with its recorded treasures offers an acquaintanceship with the symphonies of the greatest music creators of every period, performed by the skilled music interpreters of our day, and brought into our homes by one of the miracles of modern science. The phonograph is a tri-combination of phenomenal magnitude.

Two centuries ago the royalty of Europe entertained itself with an abundance of good music. Prominent musicians of that day were engaged to perform, to compose, and to direct court orchestras, because music was as much a part of the daily routine as was the evening repast that preceded it. Crowned heads were as proud of the music offered in their courts as they were of any of their tangible possessions. This demand for music was a great stimulus to the musicians of that day and resulted in a flowering of the art of composition. It fanned the creative genius of Bach and Handel, of Haydn, Mozart and Beethoven. These men brought the art of music to a climax under the lavish patronage of European court life. This splendid heritage is no longer the exclusive property of an aristocracy, for it is now conveniently available to anyone who cares to accept it.

With the whole world in a most trying condition, music is like the north star, something we can trust and have faith in, something which has dropped to us as out of the blue of heaven to console and delight our hearts.

But the reader may object that he is not inclined toward music which is of the grand manner. I believe with Shakespeare that every good child of God really has music in him, though it may not have been awakened. Several years ago a friend of mine was persuaded to attend his first symphony concert. He was not greatly interested, but a spark in him

was aroused so that today he is one of the most ardent enthusiasts on music that I know. He has discovered that real music is not composed of trivial tunes, but is something of genuine grandeur. Music has opened a new avenue of joy in his life.

The phrase "get acquainted with music, you might like it" is an experiment that is almost certain to have a happy ending. We enjoy things and people and places that we know. The more we expand our interests, the more fully we partake of the God-given treasures that are a part of the design of our personal destiny and fulfillment.

The first step in the understanding of music is exposure to it. We must hear it, we must become acquainted with it, we must learn to recognize it, then we will admire it, appreciate it, love it. The phonograph offers a most convenient and sure method for carrying out this formula. It makes possible frequent repetitions that will lead to the same familiarity with the classics that exists with the folk songs and popular melodies of childhood. We all love the tunes that are sung in community gatherings, the lullabys, the Christmas carols, the negro melodies. When we become equally well acquainted with the works of the masters of music, our ceiling of appreciation will rise and expand to heights that bring undreamed of joy.

The Apostle Paul said, "When I was a child, I spake as a child." Adults who have neglected the beauties of music literature are as children musically. Aristotle uttered a wise recommendation when he said, "Let the young pursue their studies in music until they are able to feel delight in noble melodies and rhythms, and not merely in that common part of music in which every slave or child and even some animals find pleasure." After more than two thousand years, Aristotle's advice is still pertinent. If we seek after the ways of strong men, we partake of their virtues and nobleness. May music, the universal language, open up a new chapter of joy in our lives.

Families who in former years were avid collectors of sets of books are now collecting albums of recorded music. Great music has quite as much aesthetic significance as volumes of "belles-lettres."

Suggested List of Recordings for Beginners

1. Dvorak: *New World Symphony*
2. Beethoven: *Fifth Symphony*
3. Johann Strauss: *Tales of the Vienna Woods*
4. Tschaikowsky: *Nutcracker Suite*
5. Prokofieff: *Peter and the Wolf*
6. Schubert: *Unfinished Symphony*
7. Tschaikowsky: *Fifth Symphony*
8. Wagner: *Wagnerian Excerpts*
9. Debussy: *Afternoon of a Faun*
10. Mozart: *Symphony in G Minor*
11. Mendelssohn: *Violin Concerto in E Minor*
12. Rimsky-Korsakoff: *Scheherazade Suite*

Agnes McMillan Bolto

Edna J. Gardiner

THE recent appointment of Agnes McMillan Bolto to the General Board brings to this group a member well qualified to fill her new assignment. Many years of continuous activity and service in the Relief Society of the Church have broadened the scope of her endeavors and endeared her to the people among whom she has served.

Her life and character reflect her Scotch-English parentage. Her father, William McMillan, was of Scotch extraction, although he was born in England of Latter-day Saint parentage.

Faith in God and His people inspired the McMillans to come to Utah. They made their home in the Twenty-second Ward of Salt Lake City and when the Twenty-second Ward was divided and the Twenty-eighth Ward created, Brother McMillan became the first bishop of the Twenty-eighth Ward, presiding over it for twenty-three years. His wise counsel endeared him to his people and was a source of inspiration and guidance to his children. He was politically active and served three terms in the state legislature, holding positions of importance and authority for many years.

Sister Bolto's mother, the daughter of Benjamin Smith Newton, of Newcastle, England, was a homemaker, presiding with dignity and justice in the affairs of home life. She was a devoted wife and mother, sustaining her husband in his public duties. She gave diligent and faithful service in the Relief Society, particularly in welfare work. She was known and loved for acts of kindness among the sick and needy, serving for days at a time during epidemics.

AGNES M. BOLTO

Agnes McMillan Bolto, the fourth child, was born in Salt Lake City, September 27th, 1887. Her early training in a home influenced strongly by religious precept and example, has greatly augmented her naturally spiritual temperament. Her activity in the Church began at the age of fourteen, as secretary of the ward Primary. When only seventeen, she was set apart as an ordinance worker in the Salt Lake Temple, acting in this capacity for ten years.

She was a member of the Tabernacle choir, under both Evan Stephens and Anthony C. Lund, contributing freely of her musical talent in solo work as well as group singing. Professor Stephens accorded her the distinction of being the foremost contralto in Utah. She accompanied the choir on its northwest tour in 1909, and later, with her husband, George F. Bolto, went with the choir to New York. Being called to sing in the Temple choir by Prof. J. C. Thomas, she was often selected to sing duets with President Heber J. Grant. Those were happy years, endowing her richly with spirituality and contributing to her training. She was united in marriage to George F. Bolto in 1910, and they made their home in the Third Ward in Salt Lake City, where Sister Bolto faithfully participated in ward activities. She presided over the Junior Sunday School, was president of the Primary Association for three years, and was assistant choir leader. During this time she also organized, under the presidency of Lotta Paul Baxter, the first Relief Society chorus in Liberty Stake.

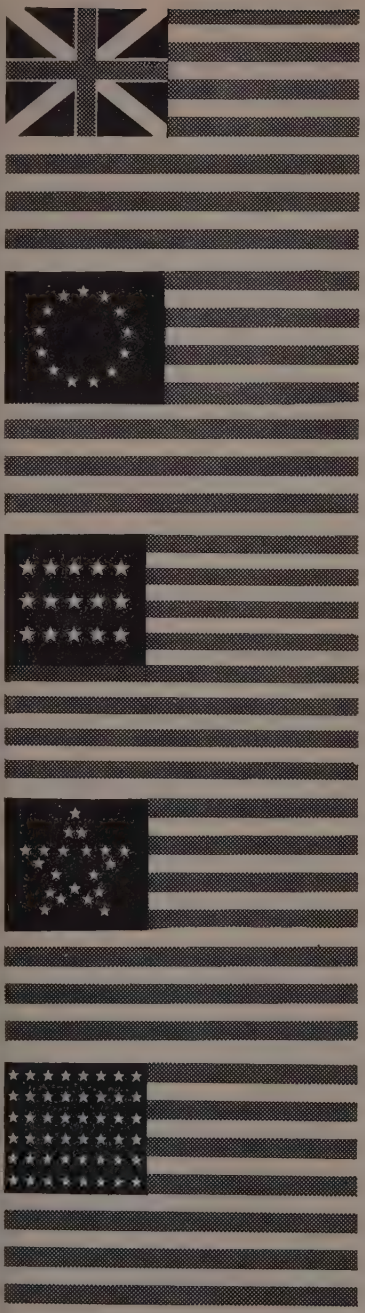
In 1917, the Boltos moved to Richards Ward, Granite Stake, in Salt Lake City, where she continued to participate actively in Church work, serving first as secretary of the Relief Society and later as stake chorister, under Sister Leonora T. Harrington. She attended the first course in family welfare work conducted by the General Board at the Brigham Young University in 1920 under the leadership of Amy Brown Lyman. Later she served for six months as a field worker of the social welfare department of the Relief Society General Board.

Sister Bolto was later called to the Granite Stake Relief Society Board, where she served as second and, subsequently, as first counselor to Sister Emmaretta G. Brown, giving untiring and valuable service for about eight years, when home duties claimed her entire attention. After a short respite she was again called to active service outside her home, being elected president of the Forest School Parent-Teacher Association. Her work here was of pronounced value to the school and the community. During this time she was also chorister of the ward Relief Society.

Sister Bolto was appointed second counselor to Myrtle B. Latimer in the Ganite Stake Relief Society, and in 1938 succeeded her as president, which position she held at the time of her call to the General Board.

The home life of Brother and Sister Bolto was ideal. Brother Bolto died January 25, 1943. Their two children, Milan and Frances, are now married; Milan is in the military service of his country.

Agnes Bolto's appointment to the Relief Society General Board, May 5, 1943, brings to this Board a woman of dignity and poise, endowed with spirituality, with a loyal trust in the Priesthood and its salutary influence on the lives of the women of the Church. Wise in the choice of friends and associates, she has presided with dignity, justice, and understanding, and approaches her new position with humility and trust in the Lord.



Steps in the Development of Our Flag

The first flag of the United States, known as the Cambridge flag, was raised by George Washington at Cambridge, Massachusetts, January 2, 1776. The union was the combined crosses of St. George and St. Andrew.

In August 1777, this flag was raised by Captain Abraham Swarthwout at Fort Schuyler.

President Washington approved, January 13, 1794, this flag consisting of fifteen stars and stripes, Vermont and Kentucky having been admitted to the Union.

In 1818, Congress enacted that the thirteen stripes, denoting the thirteen original colonies, be restored, and a star added to the blue canton for each state after its admission to the Union.

The present flag consists of thirteen stripes with a blue canton bearing forty-eight stars, one for each state in the Union.

The Story of Old Glory

Mabel Harmer

BECAUSE it is the symbol of home, country, liberty, and all else that we hold most dear, "Old Glory" commands our sincerest reverence, claims our deepest love, and inspires our greatest acts of courage. Nations have unfurled their flags since the beginnings of recorded history, and legions have followed their ensigns to greater deeds of courage and valor. "Terrible as an army with banners," said King Solomon over three thousand years ago.

The Star-spangled Banner has a diversified and fascinating history and it is particularly fitting at this time, when the flag is so prominent in our national spotlight, that we learn more of its history.

Many flags, both of this and other nations, flew over this land before the stars and stripes, as we know it today, was finally adopted. Columbus unfurled the colorful banner of Spain when he landed on the island of San Salvador in 1492. The orange, white, and blue flag of the Dutch Republic flew over the colony of New Netherland for fifty years, until an English fleet replaced it in 1664 with the cross of St. George and gave the colony the name of New York. In 1535, Jacques Cartier sailed up the St. Lawrence and formally claimed its entire valley in the name of the King of France.

When James of Scotland succeeded Queen Elizabeth on the English throne, he created the Union flag by uniting the red cross of St. George on its field of white with the white cross of Scotland's St. Andrew on its field of blue, and it was this flag that waved over the struggling colonies of Jamestown and Plymouth. Not only was it the first flag to fly over the homes of English-speaking people in America, but its colors of red, white, and blue lived on to become the permanent colors of the flag of the United States. It was the Union flag that led Washington's struggling army of Virginians to battle at Fort Necessity in 1754, it waved above the successful colonists in the defeat of Braddock, and it replaced the flag of France at Detroit in 1760.

Although the Union flag was the chief standard of the American colonists for a great many years, they soon began to create individual flags expressive of their particular localities and interests. Among the best known of these was the pine tree flag of Massachusetts, which towards the close of the colonial period became known as the "Liberty Tree" and bore the legend "An Appeal to Heaven." Another symbol which was employed in a variety of design in New England was the rattlesnake flag with the warning words, "Don't Tread On Me." New York fashioned a flag with a black beaver on a white background, and Rhode Island's white flag had the word "Hope" above a blue anchor.

There was no common standard furled over the heads of the fighting colonists when the fires of the Revolutionary War flared into full blaze. As one historian says, "The only common flag the Colonists had was the one they were fighting against,"

but among the many banners that floated over the various companies were a number that could easily have been forerunners in design for our present stars and stripes. Among these was the flag of the Philadelphia Light Horse Troop which escorted General Washington to New York to assume command of the army and which bore in its center a knot tied with thirteen cords flanked by thirteen blue and silver stripes.

The first flag to be generally adopted by the united colonists was known as the Grand Union flag and was flown from a seventy-six-foot flagstaff on Prospect Hill in Somerville, Massachusetts, on January 1, 1776. It is not known who designed the flag but, oddly enough, it contained the Union Jack of the mother country in the canton together with the thirteen red and white stripes still used in our national banner. It continued in use until nearly a year after the signing of the Declaration of Independence when it was superseded by the stars and stripes.

WITH the signing of the Declaration of Independence, all allegiance to Britain was broken and the symbolic crosses of the Grand Union flag became obsolete. Nevertheless, Congress was painstakingly slow in proceeding to create a new flag. It was not until June 14, 1777 that Congress, convened at Philadelphia, in the midst of numerous items of petty business passed the simple resolution, ". . . that the flag of the United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation." Thus without fanfare or ostentation the stars and stripes was born.

Just as the Great Union flag had been created by the simple procedure of adding six white stripes to the field of England's flag, the new national banner was made by substituting the thirteen white stars on a field of blue for the crosses of St. George and St. Andrew. In this manner the union of the thirteen colonies was doubly portrayed, both by the stars and the stripes. There was no definite design provided at this time, and the matter of what proportions the field should be, or how the stars should be arranged was left entirely up to the fancy of the seamstresses who fashioned the various flags.

Dr. M. M. Quaife in his book *The Flag of the United States* says, "We seek in vain for any recorded explanation of this cavalier procedure but it seems obvious that the reverence which all Americans today pay to their flag was foreign to the minds of the men of 1777. A flag was essential to the conduct of warfare between ships at sea, and the Congress met the need by prescribing in general terms the new design. It is obvious that their actions were animated by the practical need and but slightly, if at all, by sentiment for the new banner; nor need we wonder at this, for in the beginning it was not hallowed by the associations and the sacrifices of more than a century and a half which all present-day Americans instinctively associate with it."

Congress in adopting the emblem had assumed that there would be only thirteen permanent states. Rapid expansion to the west and south soon brought about a national change

of mind in this regard, however, and in 1781 Congress adopted a resolution pledging that new states would be admitted to the Union enjoying equal privileges with the original ones. Vermont and Kentucky were already well settled and when they became the 14th and 15th states of the Union, it was soon apparent that something had to be done about the flag.

In 1793 a resolution was presented to Congress suggesting that the flag be changed to contain fifteen stars and fifteen stripes and the Senate nonchalantly passed the bill; but the House arose in indignant debate and one member "thought it a trifling business which ought not to engross the attention of the House when it was their duty to discuss matters of infinitely greater importance." He said, "If we are to alter the flag from thirteen to fifteen stripes with two additionel stars because Vermont and Kentucky have been added, we may go on adding and altering at this rate for one hundred years to come. It is likely that before fifteen years shall elapse we shall consist of 20 states. The flag ought to be permanent."

After considerable bickering wherein the members of the House freely expressed themselves that the bill was not worth all the trouble and waste of time it was causing, they passed the bill, in order to get rid of it; and thus the second flag of the United States became one of fifteen red and white stripes. It was our national banner for nearly a quarter of a century, led our soldiers through three wars, and flew over Fort McHenry on the night of September 13-14, 1814 when Francis Scott Key watched through the rockets' red glare to learn the fate of the Star-spangled Banner.

This lack of regard for or even interest in the flag can be understood when it is remembered that as yet we were not a strong nation bound by ties of loyalty and tradition. We were but a group of struggling and loosely-bound states far more concerned about individual governments than about the nation as a whole.

In the same manner our national anthem attracted but little interest when it first appeared in print, and it was not until the time of the Civil War that it began to attain its present place in the affection of the American people.

After the war of 1812 there was a considerable improvement in the unity of feeling existing between the states and a tremendous upsurge in our sense of national pride. By 1816 there were five additional states in the Union but no provisions had been made for displaying this increase in the commonwealth upon the flag. The matter was brought up in Congress by Peter H. Wendover and it was largely due to his persistent efforts, over a period of two years, that a permanent design for the flag was finally adopted.

Members of Congress argued that it was impractical to add additional stripes for each new state and that the number should be reverted back to the original thirteen stars and stripes. As everyone knows, a compromise was finally effected, in 1818, whereby the number of stripes was placed at thirteen for the original colonies while a new star was added for each new state until forty-eight

(Continued on page 392)

Short-story Writing

Pearl Spencer

Department of English, Logan Senior High School

WHEN is a short story not a short story, but a sketch, a tale, or an incident? This is the question which many an aspiring author ruefully asks herself as her lovingly-wrought manuscript comes back with a kindly note praising the spirit, perhaps the style, but pointing out that it doesn't quite qualify as a short story.

The question is particularly difficult to answer in view of the fact that many modern writers, inspired by Chekhov and moved by an increasing interest in social conditions rather than the individual, have written memorable stories which have certainly not followed the rules laid down by Poe, and which seem to some readers not to be short stories at all. But re-examination of the great pieces of short fiction in the modern manner will show that they possess the central purpose and discernment that provide the one essential feature of the short story—unity.

Assuming unity to be the necessary element of the short story, it can be seen that the followers of the Russian writers are not so much at variance with Poe's standards as many readers have thought. The difference, after all, seems chiefly one of technique, not of intent. For Poe's great purpose, you will remember, was to create a single, strong, emotional expression on his readers. He laid down the rules by which, it seemed to him, such an impression might best be made. If other methods can do the same, he would probably be the last to object. He would also agree that too many of his followers had become mechanics rather than artists, and that new ways of writing might give new life to the craft. Just as these literary mechanics, turning out vast numbers of short stories with "interchangeable parts," as one critic phrased it, discredited Poe's formula among some writers, so it is the second-rate writers, without genuine purpose or literary discipline, who have given the modern short story the reputation of being formless. As a result, many of us have the idea that we may describe our eccentric neighbor's vagaries or the desolate family camped beside the highway, and call the result a short story.

The essential unity of the short story is achieved by the selection of a struggle in which the characters of the story are engaged, and in picturing or predicting the outcome of this struggle. The struggle may be man (or woman) against the perils of intrigue, the elements, war, or enemies—and we have the adventure story; against his rivals—the love story; against his material handicaps—the success story; his weaknesses—the moral story; the universe—the religious story; his personality—the psychological story; his environment—the story of social consciousness. This last, especially, has widely extended

the conception of what constitutes a dramatic struggle.

Whatever the theme and method a writer chooses, it is his treatment of this struggle that determines the unity of his story. Its significance must be shown. It must be followed to an inevitable, clear-eyed conclusion. Accident and coincidence may hasten or precipitate the conclusion, we are told, but they must not determine it. That must be inherent in the characters and circumstances. And it is well to remember that it is not the unique situation or the dramatic denouement that brings a reader back to certain stories time and time again. It is the way in which the struggle unfolds that makes some stories immortal; that magic by which they still keep us tingling with suspense even after we know them almost by heart.

This matter of resolving the conflict and getting everything ended neatly and satisfactorily is not so difficult if one chooses a struggle where the outcome is a matter of a lifetime of happiness or unhappiness, and the issues are clearly defined and capable of solution. Writing then becomes chiefly a matter of working tremendously hard to carry the reader along, in rapt attention, toward the end of the struggle, the solution of the plot.

But what of the minor dramas that the sensitive participants in life see about them every day? What of those struggles whose very poignancy lies in their being unending? What of the heroism that is all the greater for being unheralded and unsung? What of those daily choices we make, no one of which is in itself of decisive importance, but which add up inevitably to our destinies? Are these not the stuff of literature also?

They are indeed, and they are a rich source of material for the beginning writer, not only because we can interpret best the things we know and love, but for the very practical reason that there is a great interest in such material at the present time. If the interest is waning, as it may be, the only ones to blame are the writers who have surfeited us with formless uninterpreted, usually gloomy sketches in the name of the "new" short story.

For, first of all, such material must be given form. If the nature of a man's life is to be revealed, and his never-ending, but brave struggle with poverty is to be shown, then certain incidents, complete in themselves, must be carefully chosen and highlighted. Second, the significance of these events must be made clear. It has been pointed out that the writer of a short story can't develop his characters as completely as a novelist does, but that he has to know them just as well in order to reveal them by lightning flashes, as it were. Too many writers of the "slice of life" school don't know their characters any better than any casual observer might, and reveal no more of the significance of their lives. Somerset Maugham warns us that whenever a story has no more significance than a recital of facts, the danger point has been reached.

Third, the occurrences which one chooses must illumine the past and predict the future inexorably. This requirement is imposed upon the writer of this kind of story even more sternly than upon the author who

creates a more formal plot within whose outline the story has its being. The choice of incident must, in a brief space, add up in effect to a lifetime. Read Dorothy Parker's "Clothe the Naked" as an example of this kind of story.

The writer of the story which does not rely upon a decisive climax and outcome, usually imposes a fourth obligation upon himself. Very often such a story becomes compelling only as it is felt to be somehow typical of large numbers of the same sort of people. Much of the reader's pleasure comes from his sense of recognition. Every writer, as Miss Edith Ronald Mirrielees points out, needs the capacity for "making the story's figures stand clear as individuals and yet cast shadows larger than the individual." This capacity is particularly essential in the story whose characters interest and appeal because they are typical rather than individual.

PROBABLY nothing could do the cause of the pioneer story* more good than for numerous writers to turn with determination to strongly plotted stories with gripping situations, authentic personal struggles, and dramatic, triumphant climaxes. Such stories would be fit vehicles to reveal the noble, dignified, yet intensely human pioneer men and women (particularly the women), who so seldom have been adequately dealt with in the short story.

We are not obligated to show the epic significance of the entire pioneer trek everytime we write of pioneer life as so many have seemed to feel. But we are obligated, whenever we write a short story of pioneer days, to produce a firm narrative with an honestly defined struggle. It should be a story that will stand on its own feet and create a response in the reader, rather than depending upon his already established responses to make it effective. This rather lazy dependence upon the sympathetic attitude of the reader has made too many of our pioneer stories lack appeal for "outsiders" or our own members to whom the sight of a handcart, for example, does not bring the strong emotional response that it does in most of us. No greater service could be done our young people than to provide them with stirring, genuinely moving fiction which would help create an understanding attitude toward the pioneers. Instead, much of our fiction assumes that such an admiring, understanding, and reverent attitude already exists, and the symbols of pioneer life—the handcart, the trail-side grave—will in themselves give a story emotional power. They are genuinely meaningful symbols, and our grandfathers' diaries are full of enough characters and situations, color and meaning, to provide grist for our mills for as long as Daniel Boone has done, but it's our task to give them new form, new life, and new meaning for a new generation.

Because such a wealth of source material on pioneer days exists, many people have assumed that pioneer

*Special instruction is given in this article on the writing of pioneer stories because a need is recognized for direction in this type of short-story writing. The General Board does not, in any way, desire to encourage the writing of pioneer stories more than other types of fiction.

stories should be easy to write. Writers know that they are not. A satisfactory, clearly defined struggle is hard to set up in a pioneer story, save in matters of hardships and privation; for the united struggle of the pioneers against their common protagonists always seems more characteristic than their individual struggles and problems. It is hard not to blur the unity with too much explanation. It is difficult not to intrude a moral instead of letting the characters convey their own message.

We are not allowed the same range in satisfactory endings; therefore we must often work much harder to create suspense and charm in the way in which the story progresses to its conclusion. Because we are truly "a peculiar people," we are even more false in our premises than most historical writers if we assume the plausible untruth that "people have always been the same" and interpret the pioneer sense of values accordingly. The premises upon which their sense of values were built are difficult to explain and difficult to take for granted as motivations.

We have to be especially careful, as we try to appeal to the present generation, not to lose contact with the real spirit and real thinking of the pioneers. This requires constant, intimate, understanding contact with original source material. How impossible it is to interpret the pioneers without having imbibed deeply of their spirit and convictions is illustrated by the many scholarly and factually accurate studies which are still entirely false and valueless as interpretations of their lives.

For any story of plot, Poe's formula is still the best in the world, and every writer, of course, knows his analysis by heart. Certainly no one can safely diverge from it until his sense of form is sure. Somerset Maugham sums Poe up thus: "It [the short story] is a piece of fiction, dealing with a single incident, material or spiritual, that can be read at a sitting; it is original, it must sparkle, excite, or impress, and it must have unity of effect or impression. It should move in an even line from its exposition to its close."

THE STORY OF OLD GLORY

(*Continued from page 388*)

in all blazed forth upon the blue field.

In December 1942 by Act of Congress, a slight change was made in the manner of presenting the pledge to the flag. In place of extending the arm, as formerly, the hand now remains over the heart during the entire time that the pledge is repeated, and is not dropped until after the final word "all."

Bibliography

Quaife, M. M., Dr., *The Flag of the United States*

Warner, H. C., *Our Destiny*

Garrison, *Stars and Stripes*

Contest Announcements

Eliza Roxey Snow Memorial Prize Poem Contest

THE Eliza Roxey Snow Relief Society Memorial Prize Poem Contest is conducted annually by the Relief Society General Board. The contest for 1943 opens with this announcement and closes September 15, 1943. The contest is open for a longer period this year than heretofore, and closes one month earlier. Each of the three prizes for the contest has been increased five dollars. Awards for 1943 will be as follows:

First prize	$20
Second prize	$15
Third prize	$10

Prize poems will be published in the January 1944 issue of *The Relief Society Magazine*.

The object of the contest is to stimulate poetry writing among Latter-day Saint women, to encourage high standards of work, and to deepen appreciation for this form of creative writing.

Prize-winning poems are the property of the Relief Society General Board and may not be used for publication by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other poems submitted, paying for them at the time of publication at the regular *Magazine* rates.

No definite subject is recommended for the poems submitted in this year's contest.

Rules governing the contest are published herewith:

1. This contest is open to all Latter-day Saint women.
2. Only one poem may be submitted by each contestant.
3. The poem should not exceed fifty lines and should be typewritten, if possible; where this cannot be done, it should be legibly written.
4. The sheet on which the poem is written should be without signature or other identifying marks, and without attached explanatory material, pictures, et cetera.
5. Only one side of the paper should be used.
6. Each poem must be accompanied by a stamped envelope on which should be written the contestant's name and address. Nom de plumes should not be used.
7. A statement should accompany the poem submitted certifying that it is the contestant's original work, that it has never been published, that it is not now in the hands of an editor, or other person, with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.
8. Members of the General Board and persons connected with the Relief Society office force are not eligible to enter this contest.

9. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.
10. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the g of persons who are recogn as writers.
11. The poems must be submi not later than September 1
12. All entries should be addre to Eliza R. Snow Mem Prize Poem Contest Com tee, 28 Bishop's Building, Lake City, Utah.

Annual Relief Society Short-story Contest

THE Relief Society General Board announces the 1943 short-story contest. The contest opens with this announcement and closes September 15, 1943. Three prizes will be awarded, as follows:

First prize $35.00
Second prize $25.00
Third prize $15.00

The three prize-winning stories will be published consecutively in the first three issues of the *Relief Society Magazine* for 1944. Prize-winning stories will become the property of the General Board, and may not be published by others except by written permission from the General Board. The General Board reserves the right to publish any of the other stories entered in the contest, paying for them at the regular *Magazine* rates at the time of publication.

The purpose of the contest is to stimulate fiction writing among L. D. S. women, to encourage high standards of work, and to develop greater appreciation for this type of creative writing. Although rules of the contest restrict entries to those who have had at least one lite composition published or acce for publication by a publicatio recognized merit, new writers not be discouraged. Knowing contest to be an annual affair may submit stories to *The Relie ciety Magazine*, or other recogn publications, in advance of the test, thus clearing the way for ticipation.

An article "Short-story Writ by Pearl Spencer, department English, Logan Senior High Sch published on page 389 of this i of the *Magazine* should prove h ful to persons planning to enter short-story contest. A second ticle on fiction writing by Miss S cer will appear in the August is

Rules for the Contest

1. This contest is open to La day Saint women who have at least one literary comp tion published or accepted publication by a publicatio recognized merit. Mem of the General Board of lief Society and persons nected with the Relief Soc

office staff are not eligible to enter this contest.

. Only one story may be submitted by one contestant.

. All stories must be submitted before September 15, 1943.

. The story shall not exceed 3,000 words and shall be typewritten.

. The author's name shall not appear anywhere on the manuscript, but a stamped envelope on which is written the author's name and address, shall be enclosed with the story. Nom de plumes should not be used.

. A statement is to accompany each story submitted certifying:

a. That the author has had at least one literary composition published or accepted for publication. (This statement must give name and date of publication in which the contestant's work has appeared, or, if not yet published, evidence of acceptance for publication.)

b. That the story submitted is the contestant's original work.

c. That it has never been published, that it is not now in the hands of an editor or other persons with a view to publication, and that it will not be published or submitted elsewhere for publication until the contest is decided.

7. A writer who has received the first prize for two successive years must wait two years before she is again eligible to enter the contest.

8. There shall be three judges consisting of one member of the General Board, one person connected with the English Department of a reputable educational institution, and a writer of recognized merit.

9. All entries are to be addressed to: Relief Society Short-story Contest Committee, 28 Bishop's Building, Salt Lake City, Utah.

FAT SALVAGE PROGRAM

ESULTS to date of the Fat Salvage program to obtain glycerine for wartime purposes. confirm that the methods originally set up were ınd and that the plan has been functioning on an effective basis. The esent problem is one of impressing a larger percentage of American house- ves with the importance of saving and turning in their waste household s and greases. A consumer study made by the Office of War Information January 1943, shows that while 92 per cent of housewives are familiar h the program and 74 per cent understand the procedures to be followed, ly 59 per cent were saving kitchen fats and only 31 per cent had actually rned them into their meat dealers.

Are you one of the 31 per cent?

Save Waste Fats—Rush them to your meat dealer.

Woman's Sphere

Ramona W. Cannon

MOST of the world's inhabitants hate war. Man's cupidity causes it. Man's stupidity permits it. All suffer its tragic consequences. Fortunately, however, some good comes of war. Like a refiner's fire, frequently it burns out the dross of human selfishness, leaving gold ingots of devotion, nobility, heroism. A task worthy of every woman's consecration is to carry into the post-war world virtues learned through today's vicissitudes, such as: the joy of having children (last year's birthrate in America doubled that of 1941, and this year's will be higher); the value of marriage and a home (half the girls in one war production plant admit they are hoping and saving for a home); the steadying power of physical work; the experiences of budgeting; the gratifications of practicing thrift; and the immense economy of cooperation, in home, community, national, and international life. War teaches us the comfort of faith in God; the necessity of human brotherhood; the fact that suffering can make us a little more God-like in comprehension. These are lessons to remember.

MISS SHARLOT HALL, 72, Arizona poet of distinction, whose verse interprets western life, died April 9.

CRY HAVOC, Allan Kenward's moving stage drama of American girl volunteer nurses huddled in a shelter in Bataan, carrying on the humor and heroism to their tragic doom is to be filmed. The cast is composed entirely of women.

MIDWIFERY was one of the important and interesting phases of early Mormon colonization. Mrs. Claire W. Noall, by request, did exhaustive research and wrote a 30,000-word article, "Mormon Midwives," for the *Utah State Historical Quarterly*, 1942 volume. It has elicited favorable comment from physicians, psychologists, lawyers, historians, and authors—principally men—in various parts of America. Incidentally, the mother of Socrates, great Greek philosopher, was a midwife almost 500 B.C.

DOCTORS R. A. Hingson and W. B. Edwards (Americans) have devised a new technique for painless childbirth, entirely successful, apparently, and without the dangers of the former methods.

THE Woman's Safety Council of Salt Lake City, only all-woman organization affiliated with the National Safety Council, in 1942 distributed 100 awards to careful women drivers, the first going to Miss Jean Home, one of Salt Lake's first women motorists, who has driven 1,000,000 miles without accident. Under Mrs. Laura M. Clark, president, and Mrs. W. T. Runzler, head of service department, the Council cooperates with civic and educational agencies in promoting public and traffic safety programs.

EDITORIAL

VOL. 30 JUNE–JULY 1943 NOS. 6 and 7

To Our Fathers

"Father!—to God Himself we cannot give a holier name."
—*Wordsworth.*

TWO of the most hallowed words in any language are "father" and "mother," and around these names are associated memories among the most precious of this life. Of late years it has become customary to pay special honor to our mothers on the second Sunday in May, and to our fathers on the third Sunday in June.

Happy the child, the youth, and the man or woman to whom the word "father" recalls a series of recollections brimming with the loving care and kindness bestowed upon him by his father. To such a person, memory reaches back to earliest years and treasured childhood experiences. These will vary, but how often, perchance, will one of these incidents be centered about the bedside of the sick, as the family kneels in prayer and the father, exercising one of his greatest prerogatives as the bearer of the Holy Priesthood, invokes the healing power upon the sick. Mingled with such important and sacred memories will be ones of a lighter nature, ones in which the father figures as a veritable mine crammed full of pennies and nickels, a haven of last resort in crucial times of need.

A trip taken with a father always remains a bright and cherished memory. It may have been to a large city where it seemed that all the alluring and enchanting sights and sounds in the world were spread out before one's wondering gaze. One such trip to New York is recalled. Each morning one was awakened by father standing in the doorway of the hotel bedroom and quoting, "The bird of time has but a little way to fly—and lo, the bird is on the wing." This reminder of the fast fleeting magic days worked as a charm! Associated with that special trip are recollections of a visit to the lower east side in order that a wholesome home might the better be appreciated; the wonders of the Hippodrome where the horses disappeared under the water; the magic of the Automat where one put in a nickel and food appeared in as wonderful a manner as any fairy tale; luncheon at the Astor with Hazel Dawn; and two trips to the Metropolitan to watch with fascinated eyes the dancing of Nijinski and the Russian Ballet. Golden pages from the book of memory of a father's kindness and generosity! Another happy recollection of a holiday spent with father is of a mountain camping trip which remains a vivid picture for two reasons: first, for the discovery that father was a good cook; and second, a not-so-pleasant

remembrance of flesh gained from eating his skillet-bread.

As one grows older, one more and more becomes conscious of the watchful and constant care evidenced by a father as the guardian of his children. Pitfalls and dangers are pointed out and all one's friends and associates are closely scrutinized. One feels at times that his premonitions and insight are too acute to be comfortable, but gradually as one's outlook broadens, his wisdom is recognized and his advice is followed with a better grace. His justice and fairness stand out as prominent traits, and his encouragement and understanding are ever sources of strength. One comes to turn to him more and more for counsel and in following it, one's life takes on a righteous pattern.

After marriage, when one's husband becomes the father of one's children, then the cycle is completed. In noting the tender, constant, and great love manifested by a young father toward his babies and young children, one's appreciation for fatherhood is increased, and thanksgiving to the Lord wells up in one's heart for fathers such as these—fathers who will be our fathers not only here but throughout time and all eternity as well.—*M. C. S.*

Personal Letters Protest Picturization of Smoking and Drinking

THE following letter is an example of the excellent personal letters sent by Relief Society women to Mr. Will H. Hays of the nation's film industry, protesting the picturization of smoking and drinking. Such letters from individuals and Relief Societies were suggested by the General Board of Relief Society in *The Relief Society Magazine*, January 1943, page 45, as a follow up of the letter sent by the general presidencies and superintendencies of Church auxiliaries.

Dear Mr. Hays:

As a young mother and an American citizen interested in the welfare of our youth, I protest the great and unnecessary use of alcohol and tobacco in motion pictures. In addition to holding up before young people false standards and ideals, so much drinking and smoking by their heroes and heroines, I believe, represents the characters falsely. I refer specifically to such pictures as *The Thin Man* series wherein Nick Charles drinks incessantly, and continually puffs on a cigarette and yet always is up to solving the crime brilliantly. People I have known who drink and smoke to an extreme are not lovable individuals and are not worth two cents in an emergency.

It is my sincere hope in writing you that action can be taken to eliminate an evil which has a far-reaching effect upon the lives of our young people.

Yours very truly,

(Signed) Mrs. Helen A. Perkes

Tch! Tch! Grandma!

Olive W. Burt

TO all outward appearances, this summer morning was just like all the others. The family sat crouched behind wide-spread newspapers, reaching out groping hands for buttered toast and orange slices. Grandma, alone in her little newspaper-walled world, found plenty to do, keeping food within reach of those bodiless hands.

Yes, it did seem just like all other mornings. Breakfast over, the girls rose and stretched and moved into the living room. Judith turned on the radio and curled up in a big chair with a mystery story; Patty sat down and began to do her nails; their mother puttered about with the house plants, and their father dashed out of the house, in his usual rush to get to work.

"It's a lovely day, isn't it?" Jessica asked without looking up from the geranium from which she was plucking dried leaves. "I think I'll try to get a few moments to knit on that afghan I've been doing for the Red Cross for the past six months."

Grandma began to clear the table. In the wrinkled old face the blue eyes were alive and young with resentment. She had thought maybe today would be different. She had done what she could to change it, but apparently it was of no use to try.

She scraped the dishes and piled them high in the sink. Dishes! Grandma's stomach contracted with distaste. How many millions of dishes had she done in her lifetime? She had begun wrong, she guessed, being born the youngest girl in a big family. Her first job had been to wash dishes while her older sisters did all the exciting things like making cakes and cookies and gingerbread, unrestrained in their efforts, because they knew Mary would have to do the dishes they stacked up.

Then she had married, and there were dishes three times a day. Dishes and babies. There had been a half respite in the years after the children were grown and married, when Frank had been there to help her after every meal. Then he had gone on and she had come to live with Jessica, and do dishes.

This was all they thought she was good for, all of them. Let her go for a visit to John's or to Joseph's or Agatha's, and the dishwasher took a vacation.

The telephone rang.

Book, nail polish, flowers scattered to the four winds as the family made a dash for the phone. Patty got there first. The inviting smile was wiped from her face as she dropped the receiver and said listlessly, "It's for you, Grandma."

Patty returned to her nails.

Grandma came slowly to the telephone. She hoped the family wouldn't notice her eagerness. She picked her answers carefully, mostly monosyllables; "Yes. Yes? Tomorrow? Yes. All right."

She went back to the kitchen. The dishes were still distasteful, but Grandma wasn't thinking about them now. She turned on the water

and sprinkled the soap powder into it. It fluffed up. The phone rang again.

"It's for you again, Grandma!" called Patty.

The family wasn't curious yet, but if they had been they wouldn't have heard a great deal. The third time they had to call to her, though, they did listen, and when the fourth voice asked for Mrs. Sheldon there was frank impatience and curiosity in their faces.

"What is it, Mother?" Jessica asked, but Grandma just said breezily, "A little war work I'm trying to do."

There was no use to try to pry further. If Grandma wanted to talk, nothing could stop her; but if she didn't want to talk, well, nothing could start her.

Jessica was pretty sure it was some doubtful project, but she'd hear about it sooner or later.

Grandma went into the kitchen, took off her apron and hung it up. Then, with pencil and notebook she sat down near the telephone.

"You aren't going to keep the phone all day, are you?" asked Judith. "I'm expecting a call."

"So am I!" answered Grandma tartly. "Your friends will have to take the same chance mine do."

IT must have been an hour later that Patty went into the kitchen for something.

"Why, Grandma!" she cried, "The dishes aren't done!"

"Aren't they?" asked Grandma sweetly.

"You know they're not!" Patty was accusing.

"I didn't know anything about it. I know I didn't do them," Grandma went out of the room and up the stairs.

Jessica looked at her daughters.

"Something must be wrong with Grandma," she said. "You girls better do the dishes this morning."

It wasn't as simple as that, but the dishes were finally done. About that time Grandma came downstairs, hatted and coated, and stepping spryly along.

"Where are you going, Grandma?" asked Jessica sharply.

"To work," said Grandma, and opened the door. Then she turned back.

"I am willing to pay for my board and room, Jessica, now that I've got a job that pays *me*," she said. "Or I can go somewhere else to live if you'd rather. I've had two offers of a home this morning—*with pay!* I didn't take them, but I can. I am going to work now, everyone else is working but you and the girls, and as your part of the war effort, you can do your own dishes!"

She shut the door sharply and walked briskly down the street.

Jessica looked bewildered.

"Grandma, of all people!" said Judith. "And what kind of job can she get, an old woman like that!"

"Oh," said Patty slowly, "One of the women this morning said something—" she grabbed the morning paper and rifled the pages, stopping to study one intently. "Yes, here it is!"

She read aloud: "Elderly woman in excellent health and fond of children would like to care for babies of defense workers. Day work preferred. Dial 6-4220. Mrs. Sheldon."

Tomorrow's Cup

Anna Prince Redd

Chapter IV

Synopsis: Janet, protectingly reared in Washington, D.C., lives in constant dread of the San Juan country of Utah where her husband, Paul Morgan, has an Indian trading post on the mesa. She plans on their moving to Washington before the birth of her baby, but does not disclose this intention to her husband. Upon returning home with Paul after a happy week spent on the mesa, they find that Janet's sister, Rhae, and her husband Warren Newsbaum, have arrived for a short visit with the announced intention of taking Janet back to Washington with them. The next morning Paul is hurt when he saves Warren from being dragged by a broncho.

JANET was alone at El Toro. Except for Juanee, there wasn't a soul within fifteen miles of the trading post. Paul, Indian Joe, Juanee's husband, and the rest of the ranch outfit were out on the winter range getting ready for the spring roundup. An open winter and months of warm rains had kept the range in good shape; cattle were rolling fat; steers would be ready for the market weeks ahead of time. Paul had little time for anything else.

But being alone had long since ceased being a terror to Janet. There was so much to be done before the coming of the baby that she had no time for worry or unpleasant thoughts. Even the country seemed less appalling. Since the day, months ago, when Caesar had almost killed Paul, she had known she could never leave El Toro unless Paul came, too. There would never again be any doubt of that, but she still clung to the thought that someday she would win him away.

But now, after the long slow months of his recovery, Paul seemed more entrenched than ever. As soon as he was well enough to be out on the range again, he had plunged into an orgy of buying and selling that frightened her. If he became too involved, he would be less easily uprooted; less inclined to turn things over to an overseer as she meant him to do. Seeing him lying there with broken bones and helpless, idle hands, she had said over and over again that only his life mattered. Where she lived or what she did was unimportant. She smiled, now, at the thought of how Rhae and Warren—even the nurse and the specialist that Warren had imported to care for Paul—had conspired to get her to terminate what they called her self-inspired martyrdom, using her condition as the hatchet over her head.

"I'll go to a hospital if Paul is well enough to go with me," she had promised them, and nothing they could say had changed her mind. "I could have a specialist come here, couldn't I? Just as you came to Paul, Dr. Meade."

"Having a baby out of a hospital is impossible!" Rhae cried indignantly. "Father would not hear of such a thing. Mother always had the best hospitals."

"Yet mother died." Janet replied softly. "And Juanee was confined right here in her hogan back of El Toro and nothing happened at all." Then brightly: "Except that she presented the reservation with its first twins in fifty years!"

"You make me sick!" Rhae scorned. "How can you talk like that? You'd think you were a common—common—"

"Squaw? Or one of the dozens of fine women I know here in the desert?" Janet was positively delighted at the strength of her own arguments. She had almost believed them herself!

Thinking of it now it didn't seem so funny. She'd go to a hospital of course. Paul wouldn't hear of anything else, they'd planned that as soon as they were alone, and he was well enough to sit out in the patio and talk. But, though Paul was coming home to go to Washington with her, she didn't want to go at all.

She sighed. El Toro was so lazy and comfortable. Facing the old life again after nearly four years of isolation, was a bit terrifying. She'd probably shy from a train as range horses did from an automobile! And she didn't even have fashionable clothes. But that, too, was easily remedied. With money to burn if she wanted it, she could buy to her heart's content.

Juanee came in with a log for the fire. Janet held up the tiny dress she was embroidering. "How does that look, Juanee? Isn't it adorable?"

"It is too white. It is too small. My twin boys would spoil that in one minute. Mister Paul will be home tonight. He will say you should buy Levis for a boy!"

"Yes, he would. He has named the child already. It's to be Jerry. I call him Paul."

"You better start thinking up names in case a girl comes."

"Juanee, don't you go predicting a girl. Paul would be devastated."

"But you love what comes. Huh? Mister Paul, too."

"You're a great comfort, Juanee. You have better sense than most women."

Juanee smiled broadly. "Miss Janet nice woman, too!"

Janet laughed. "Thanks Juanee. How are the twins? Do they like being at the school?"

"Not now. Soon they will, just like their papa and mama did. Are we not warm and comfortable here with you because of the school? My begays will learn to like the school."

"It must be grand to have twins!"

"Oh, yes! You like to have twins?"

Janet laughed in surprise. "Oh, no, Juanee. One is all I could manage. I'd be scared to death of two!"

"You have two big loves or one big love. You give me two dollars or one dollar, I take two dollars!" Juanee brushed the last spark from the hearth and went back to her work.

A CAR wheezed into the yard and Janet knew Dr. Potsworth had come to make his weekly call. He was a lovable, shrewd old man, and a valuable doctor. She knew he'd like to officiate at her child's birth, here at El Toro, just as he'd brought hundreds of other babies into other homes, without fuss or bother. She'd a notion to take him along to Washington with her when she went to the hospital.

The thought conjured up such a picture of Rhae's horror at sight of the fat, bewhiskered little man, that Janet laughed aloud.

"Fine, Janet, fine!" Dr. Potsworth exclaimed, coming in at the door. "I wish I had a strong, healthy girl like you to be mother to the one that's coming in the trapper's hut down on the river. She's a puny little thing. No spirit. No spirit at all!"

When the doctor had gone, Janet sat thinking of what he had said. She knew that "puny little thing down on the river." A slip of a girl who had never known hardship until she married a man of her family's choosing, a Frenchman of many promises and good looks. They had finally, after years and years of poverty and hardship, come to this. The trapper's wife was the one that should be going to the big hospital, the good food, and the white-clad nurses! This country had broken her spirit as it had her lovely little body. Just as it broke others, stronger than herself!

Janet's peace was gone. The floodgates were raised, letting her emotions tumble pell-mell over each other. All the fears she had accumulated crowded in with renewed force, stronger for their enforced idleness.

"Spirit!" Janet stood up angrily. "Poor little trapper's wife. She hasn't a chance! Oh, if Paul only knew how I hate, how I—"

Taos woke abruptly. Not, Janet could see, from anything she had done, but from uneasy intuition. He sniffed the air and went toward the door. Janet followed and opened it, letting him out. For a minute she could see nothing to be excited about, and was about to draw the dog inside and close the door, when a horseman came up over a ridge to the east.

Janet hugged herself against the damp wind, debating whether to go in or wait. Long before she could see the rider clearly, she knew it was an Indian. Only lithe, bareback riders have that motionless grace. No flapping of arms or legs, no body motion except the rhythm of balanced posture.

"See, Taos, it's only an Indian begay—a boy." Janet was as calm as if it had been one of Juanee's twins. Taos continued to growl.

Juanee came to the door and stood by Janet. "That's Mike's begay," she said. "He's a no good boy!"

"What does Mike's begay want?" Janet demanded the minute the boy slid from his horse.

"I come *her*." He pointed to Juanee, and after that he talked rapidly in Navajo, ignoring Janet entirely. Janet was more piqued than she cared to admit. Why hadn't she taken the trouble to learn Navajo. Mike's begay had shifty eyes, and she didn't like the way he peered into the rooms behind her. She gave Taos a tug on his collar and drew him reluctantly, inside, closing the door after him.

The minute they were left alone, Juanee's voice became suspicious, low-pitched; the Indian boy's more persuasive. Janet listened nervously. It was silly to imagine things every time anyone came on the place. Yet why was it that as soon as Paul went away, even for a day, every renegade on the reservation seemed to know it, and to take advantage of his absence. Nowhere was there a more crafty In-

dian than Mike, and his boy looked equal to his breed. Perhaps she had cause to feel nervous.

Juanee came in. "My mother is very sick," she said. "Mike's begay says she will die. She wants me to come." Her voice was so filled with a mixture of doubt and anguish that she could hardly speak the words.

"But you just came home from your father's hogan, Juanee," Janet protested. "Your mother was not sick then!"

"That is what I cannot understand. But the begay brings this to make me know." Juanee held up an exquisite silver cross, set with turquoise. "My mother say she keep this until she die, then it is for me. That is how I know that Mike's begay does not lie."

"You must go at once, Juanee," Janet said, sorry for even a moment's doubt of the Indian woman's faithfulness.

"But I cannot leave you, Miss Janet!"

"Of course you can. I'm perfectly well, and Mr. Paul will be home tonight."

Juanee shook her head mournfully, looking first at the Indian boy, waiting, astride his horse, then at her mistress. Janet noted her uneasiness and it increased her own. But there was no help for it. Juanee must go to her people.

"You must go, Juanee," she urged. "Send your cousin Myrrup back to stay with me if it will make you feel easier. Now hurry!"

Juanee hesitated, clutching the silver cross. She went to a desk, took out a small pistol, held it up significantly, and placing it on the mantel above the glowing fire, said: "Mr. Paul taught you to use this, Miss Janet; he know someday you may need to shoot very straight!"

Janet laughed nervously. "I'll scare the daylight out of anyone who bothers me," she boasted, "so please hurry!" Under her breath she added, "Before I weaken."

"May the Father of my people remember to walk by this house," Juanee said, and, turning, went out. A few minutes later she rode around the corner of the house on her own horse, and was gone, one twin in her arms, the other blanketed to her back. The Indian boy rode after them across the flats. Taos strained at his collar, but Janet held him in. "It's all right, Taos," she assured him. Come and lie down by the fire."

SHE sewed for an hour, watching Taos between times. "Why don't you go to sleep?" she said finally. "You make me nervous with your watching." Taos thumped his tail but remained attentively awake. In the warm silence Janet dozed, only to be suddenly awake again. Why, she didn't know. Taos had not even raised his head, but his hair bristled and his eyes searched her face. She reached over and patted his head, thinking she'd be better off alone, he was such an old fuss-budget. The clock ticked. The fire crackled. A log fell apart and rolled out on the hearth. Janet took the tongs and put the log back on the fire. Taos whined to get out and she opened the door for him, leaving it ajar so he could come in again.

Five minutes passed. Ten. "Taos!" she called sharply. "Come in!"

"He no come in. He dead."

Janet whirled toward the gutteral

voice behind her. "Mike!" she gasped. "How did you get in this room? What are you doing here?"

The Indian smiled insolently. "White squaw very nice," he said. "Me want whiskey! You come store."

Janet was trying desperately to hide her fear. "You know there is no whiskey in the store. Paul Morgan knows whiskey is bad medicine. He will whip you if he finds you here."

"You come store," the Indian said savagely.

"Me no key," Janet said. Her first panic was over. She'd show this filthy savage she wasn't afraid of him or his country either.

"You heap key. Me no fool. White squaw get key or me shoot!"

"You haven't a gun, Mike, or you'd have used it before this. Now get out!" She whirled to the mantel. "I have a gun, see?"

Mike backed away from the gun she whipped into his face, but his eyes lost none of their insolent assurance. "Me knife!" he said, and drew a long hunting knife from inside his shirt. "Me kill dog. Me kill you."

A dozen guns could not have held the terror for Janet of that long sharp knife. "I'll—I'll get the key," she gasped. She backed toward the kitchen door, barely managing to keep the pistol leveled at Mike's head. If only she could get through the door and bolt it there might be time for Paul to come. She turned the knob behind her with her free hand and stepped backward through the door. A shrill laugh stopped her and a small, incredibly strong hand twisted the gun from her fingers. Mike's begay shoved her triumphantly aside and took the gun to his father.

Janet staggered, threw her desperate weight against the door, bolting it with the strong oak latch.

"Taos! Where are you?" She shuddered. Taos was dead or he'd be tearing Mike to shreds. She could hear Mike swearing, searching for the store key. She backed along the wall. "Paul! Oh, please come now, Paul!" She prayed. "Father in Heaven, what shall I do?"

Suddenly the answer came. In her backing along the wall she had bumped into the big cupboard that hid the trap door to the Devil's Corridor. She remembered her husband's laughing words as they had climbed up the corridor, that never-to-be-forgotten day, and out onto the mesa: "If any Indians ever try to get funny with you, Janet, just you remember this crack. You can get to it from the kitchen . . . trap door under the big cupboard. . . ." She dropped to her knees, shoved a stack of magazines aside from the floor of the cupboard, and crawled in, closing the door carefully behind her.

To breathe in such a cramped position was nearly impossible. She tugged at the back panel; it slid to one side, revealing a flight of steep steps that led to a small cave at the mouth of the corridor. Once down these steps and into the corridor she'd be safe. Mike would never find her there. She descended the steps and stood listening. A splintering sound over her head told her that the door she had bolted between herself and Mike had given way. Now, he'd know she was gone.

There was a puzzled silence. Then: "Chinde Clish!" in Mike's surprised

voice. "Chinde Clish!" his boy repeated, and banged his boots against the cupboard door.

Janet's heart stopped. She had not taken time to close the back panel of the cupboard. If the *front* door came open they would find the corridor. Mike grunted and overturned the table in his disgust. That told Janet she was still safe. She ran along the floor of the rear cave, to where the real corridor began. There the air was better. She'd climb part way up and wait for Paul to come. Sounds from the house grew fainter, going toward the store. A shot echoed along the corridor as if it had been fired into. Shouts from the direction of the store told Janet that Mike was headed that way, that for the time at least, he had forgotten about her. If he hadn't found the store key he would probably shoot out the windows. When he failed to find whiskey, he would set fire to the store and ride sullenly away. He might even set fire to the house.

A sob shook her. They couldn't burn her home. Not El Toro! Paul loved El Toro. He must not come home and find it gone. She ran back along the corridor, stumbling blindly, tears drenching her face. Those renegades would find what she could do if they dared touch El Toro!

The passage narrowed until she was crouching again, fighting for breath with every step. A sharp pain made her cry out. She had forgotten her condition. The baby was more important than life. She must not go back until Paul came. And she prayed it might be soon.

"That was a labor pain!" her mind stated, waiting for a second pain as one strains to catch a faint disturbing noise in the night. It came and Janet sat down heavily. "I'm going to have a baby!" she said, "here alone!"

Her words echoed hollowly along the corridor. Restraint snapped. "That's what's happening to me," she cried. "That's what your country is doing to me, Paul Morgan. And I just sit here babbling like an idiot!"

A longer pain choked her voice. When it was over, she became suddenly calm. She was being utterly foolish; she had to stop this nonsense. It might be hours before her husband came. Squaws often had their babies alone, and—and so could she!

She found a sand-covered ledge and curled up on it, determined to relax. Mike must be gone for she hadn't heard a sound for ages. And she couldn't smell smoke. Maybe he *wouldn't* burn El Toro. A drowsy numbness enveloped her. "It must be sleep," she thought. But her relief was short lived. Pains came in quick succession.

"Paul!" His name brought no answer. If only she could get back to the fire; it was cold and damp in the corridor. Paul would never find her here. She slid from the bank, dragging her feet painfully, walking was so hard. If she sat down—just for a minute—then she could get to the trap door. It was hot and close in the corridor now. What she needed was air—fresh—air!

"Paul—" The word died away in the empty distance. Janet sighed and sank quietly in the dark.

(*To be continued*)

NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 420.

MESSAGES FROM THE MISSIONS

New Zealand Mission

ELVA T. COWLEY, president of Relief Societies in the New Zealand Mission, wrote as follows in a letter dated March 28, 1943: "Since we started the welfare and beautification program in this mission, the response and results have been most gratifying. Many homes have been beautified and gardens planted. Nearly every home has its welfare cupboard and some of the Relief Societies have their Society cupboards.

"Non-members of the Church comment on the great improvement in the homes and yards of the Maoris and ask what has been the incentive behind such improvement. When told about our Church-wide plan they are very interested.

"Since this country became engaged in the war, many of our sisters have devoted their time and energy to doing patriotic work. This has weakened some of our branch organizations, especially in localities where families have moved into town to be near essential industries. However, large sums of money and materials have been turned over to the government through the efforts of our women.

"Letters of appreciation from the Red Cross have been received by some of our Societies for their generous contributions of knitted articles and made-over clothing. Also some of the sisters have contributed to and served in patriotic stores in the towns.

"Last March, throughout the mission, the various branches observed the centennial of the Relief Society. Every program was a credit to the sisters and the Church. Several of the banquets, with the many varieties of delicious food and beautifully decorated cakes, could not have been excelled by any organization.

"Memorial trees were planted throughout the mission with special ceremonies conducted. One touching incident was related to me by a sister whose branch postponed its tree planting for more favorable climatic conditions. She said she couldn't let the eventful day pass without planting a tree so she went to the bush and dug up a young tree and planted it in her own garden, and conducted a simple ceremony by herself."

Tahitian Mission

VENUS R. ROSSITER, president of Relief Societies in the Tahitian Mission, wrote the following interesting letter February 6, 1943: "Our sisters are enjoying the lessons on the Articles of Faith very much, frequently expressing themselves to that effect.

"The handwork of the societies in the Tuamuto (or low coral reef) islands is chiefly shell work, while the societies in Tubuai weave very fine Panama hats and mats. At Papeete we have been crocheting, also weaving baskets and various types of hats and hat braids. We do not realize a great deal for our work, however, since the rate of exchange is so low (44 francs to the dollar). The sisters in all of the branches clean the meeting houses and care for the grounds surrounding them.

"It might be interesting to you to know a little about their shell work and hat weaving, both of which are long tedious procedures. First of all, many days are spent hunting for the shells on the sandy beaches or prying them loose from the rocks of the reefs. Then follow days of washing, cooking, and drying in the sun to clean and cure them, after which the shells are sorted as to type, size, and color. Then they are finally made up into portieres, handbags, collars, hatbands, belts, necklaces, bracelets, and simple strands, and brought to Papeete to sell to the exporters. Making hats, too, means a great deal more work than the weaving. First the leaves, barks, or palm fronds must be cut and carefully selected, then cooked until they are soft and pliable, bleached for days in the sun, and finally scraped and cut to the proper width and thickness before finally starting the weaving. When dyes can be procured, the lustrous bamboo barks are dyed in different colors. The hats are then finished by starching and blocking. When we were here twenty-five years ago practically all hats were the same style for young and old, but now the native women copy hats from most any picture they see.

"We have been very much isolated during the past year, having received mail from home only twice. But notwithstanding the isolation and the fact that President Rossiter and I are here alone in the mission, we are very happy and enjoying our work to the fullest."

Canadian Mission

EMILY J. SMITH, Relief Society president of the Canadian Mission reports: "Every month one of the Relief Societies of the mission makes up a twenty-pound box of clothing, quilts, and many other useful and needed articles. This is then sent to the British Mission under a special license to import which has been granted them by the British Government. There the articles are distributed to members of the Church who are in need.

"The sisters in the Canadian Mission are giving splendid cooperation, and we all feel that the gratitude of our brethren and sisters in England is more than sufficient reward for our efforts."

New England Mission

BERTHA S. REEDER, Relief Society president of the New England Mission, and Elder Kenneth W. Porter, mission auxiliary supervisor, submitted the following report March 24, 1943: "You may be interested to learn of some of the activities of the Relief Society of the New England Mission. Although nothing spectacular has been achieved, we feel that steady progress is being made in this very important line of work.

Relief Society Conference of the Zurich District, Switzerland

Held in 1942, with a number of visitors from Basel including (1) Anna Stoecklin, the acting Relief Society mission president; (2) Anna Baumann, first counselor from Zurich; Sister Schellenberg of Bern, the second counselor, was unable to be present on account of transportation difficulties. The gathering is known as the "Herbst Tagung" (Fall Conference).

For this picture *The Relief Society Magazine* is indebted to Elder Thomas E. McKay, one of the assistants to the Council of the Twelve and President of the European Missions. The photograph was recently received in Salt Lake City by Karl and Matilde Scheuermarin Senhauser from their daughter, Hilde Senhauser Ringger of Zurich, Switzerland.

"On March 14, throughout the mission, programs commemorating Anniversary Day were held in almost all branches. From St. John, Canada, to Bridgeport, Connecticut, our members, investigators, and friends met together to pay tribute to the Socicty that has done so much. The program suggestions printed in the January issue of the *Magazine* were quite generally followed, and those attending the various meetings had an enjoyable and profitable time. The following report is from one of our elders at St. John:

" 'Last Sunday, March 14, the sisters presented a very fine program in sacrament meeting. They presented the entire program including the singing except for the sacramental hymn. It was outlined and supervised by Sister Cora Truswell. Each of the seven members of the Relief Society participated in one capacity or another. They were all dressed in white blouses and black skirts which added to the effectiveness.

" 'A March 17th social was also prepared by the Relief Society, under the direction of Sister Mildred Lowe. The evening's entertainment consisted of an excellent program of several individual numbers, a short play followed by very good refreshments, and a group of games. Forty-four people, half of them non-members, were present on this occasion. The members of this Relief Society deserve a great deal of praise for the work they are doing and the fine

progress they are making in their many lines of work under the direction of President Jessie Frye.'

"Other programs worthy of special mention were held at Portland, Maine; Burlington, Vermont; Providence, Rhode Island; and other cities.

"The organization of new societies is being undertaken as soon as can wisely be done. Yesterday, March 24, a few ladies at Hyde Park, Massachusetts, were officially organized and grouped into a home Relief Society. Within a very short time, another home Relief Society will be effected, this one at Newport, Rhode Island. With the help of the missionaries (they are gradually becoming Relief Society conscious), we are attempting to see that as many women as possible are given the privilege of seeing and having the benefits of this work."

Spanish-American Mission

THE following excerpts are from a letter dated December 30, 1942, from Emma G. Haymore, former president of Relief Societies of the Spanish-American Mission who was succeeded in March 1943, by Ivie H. Jones: "I marvel at the power of Relief Society in the mission field. While I admit I have reared my nine boys and girls on Relief Society, I had not realized how much women need this organization, and how much women need women to lead them. At Fresno, we put the Relief Society on a firmer foundation by calling and setting apart officers from among the local sisters. We wish to get our capable sisters working that they may be able to help themselves should our missionary force be reduced too much to reach them all. Then, too, they grow faster as they carry responsibility. You will enjoy reading the accomplishments of our Phoenix Relief Society in the following letter from Elders Christiansen and Mann:

" 'This past Friday evening we held our "Cena Mexicana" which was considered quite a success in the true meaning of the word. Our Relief Society sisters donated the food and prepared a Mexican dinner for 215 which was considered one of the best the public had ever enjoyed. We had a most extraordinary program of Spanish dances, songs, religious songs in Spanish, and other special numbers. The people, including some of our best investigators, were really gratified with the fine evening's entertainment. The net proceeds of our program proved to be $100. We have been asked to give a similar program every two or three months. This plan has proved so successful that our Relief Society sisters have decided that they would like to use it as a project for raising money for the purpose of building a Spanish chapel in Phoenix after the war.' "

Hawaiian Mission

THE following excerpts are from letters of December 10, 1942 and March 25, 1943, from Inez Waldron, president of Relief Societies of the Hawaiian Mission: "Enclosed are voluntary donations from the Hoolehua, Molokai Branch Relief Society toward the Relief Society centennial campanile. It was sent to me with the report that the members of that branch felt that they couldn't let the one-hundredth birthday year close without sending in a birthday gift to the General Board.

Ojai Branch Relief Society, California Mission, Organized May 28, 1943
The President, Marguerette Harris, is fourth from the left, first row standing. Fourth from left on the second row standing is Mignon Snyder, assistant district aid. In front are Elders Ward F. Jarman, and A. Woodrow Peterson, who submitted this picture.

"If you could only know these people you would understand why they felt this way. They are among the poorest people in the Church as far as temporal and worldly possessions are concerned, and yet they are among the richest, spiritually. They make very little money from their homestead lands, and that they give to the Church. They gather as one family in their chapel every week and worship in love and harmony. Twenty Relief Society women and ten Priesthood members came over to Honolulu by airplane, which is the only inter-island transportation now, for their annual excursion to the Temple. This is the tenth consecutive year that they have made this excursion during the Thanksgiving week, but the first time they have ever come by air. This was a great added expense, but they were able to make it because of their determination and the cooperation of the Saints who remained behind.

"This kind of spirit exists throughout the Hawaiian Mission. Several of the Relief Societies have discontinued, perhaps for the duration of the war, for all of the women are engaged seven days a week in various phases of the war effort. On the whole, however, the Societies of the mission are progressing very nicely. The sisters and missionaries report that they are thoroughly enjoying the project work that we have outlined for them this year. These include the canning and storing of fruits and vegetables in season, storing of blankets, making and storing of quilts, baby layettes, and other things which may become scarce here in case shipping is cut off. They are also reconditioning and storing all

old clothing. There have been welfare committees organized in each branch and district to have charge of this work. The Relief Society is cooperating with the Priesthood also in helping on the welfare farms and in the Victory Gardens. They have learned the art of canning and storing fruits and vegetables from the women in the University of Hawaii Extension Service in each district.

"Every Society that was large enough, completed, by December 31, its quota of three quilts and the purchasing of five blankets, all of which were to be stored in the various district storehouses. By March 31, they will have completed three baby layettes in each branch. The remaining spring months are to be spent in reconditioning the clothing that has been gathered by the welfare committees in each district. Also, the sisters are going to make and outfit first-aid kits to be kept in the Relief Society rooms, and smaller individual ones for their automobiles. Throughout the summer months during lesson vacation they will can and preserve mangoes, pineapples, and papaias that are in such abundance during those months. Fortunately, the islands at present are well stocked with canning supplies and equipment.

"Many of our Relief Society sisters are giving fine service to the country at this time in holding responsible positions in the Red Cross and other war units in their communities. I'm sure that one of the contributing factors to their success and interest in these things is the splendid training along so many lines that they have received in the Relief Society and other organizations in our Church."

ERRATA

Cost of Leather Binding for *Relief Society Magazine*

ATTENTION is called to an error made in the May 1943, issue of the *Magazine*, page 336, in quoting the price of leather binding for the 1942 volume of *The Relief Society Magazine*. The price of leather binding, including index, where *Magazines* are furnished with the order is $2.50 per volume, instead of $2 as therein stated.

Magazine Honor Roll

Inadvertently omitted from the *Magazine* subscription honor roll for 1942, as published in the May issue, 1943, was the following:

Oklahoma City Branch Relief Society of the Central States Mission, Pearl Anderson, *Magazine* representative; Relief Society membership 19, subscriptions 15, percentage 78.

Annual Report–1942

Vera White Pohlman, General Secretary-Treasurer

OBSERVANCE of the Relief Society centennial and increased participation in war services in addition to regular activities, characterized the work of the Relief Society during the year 1942.

Adding new interest to the report and further means of more fully gauging the extent of Relief Society services are several new items of data collected for the first time in 1942, such as number of quilts made and number of funerals at which comfort and assistance was given, services which have characterized the work of the Society from its beginning, but which have never before been counted on a Church-wide basis. Unfortunately, complete records were not kept in all local Relief Societies of the newly required data, resulting in what is believed to be a considerable understatement of Relief Society services. Furthermore, because of limitations in shipping facilities incident to the war, current reports were not received from some of the distant missions in time for inclusion in the 1942 compilations. Therefore, figures in the annual report with respect to some of the long-time services and to all of the more recently instituted services relating to the Church Welfare Plan and to the war do not represent the full measure of the accomplishments. Nevertheless, the following statistical data give impressive evidence of the magnitude of the work accomplished. These facts are presented with full realization that they do not attempt to measure all the varied services of the Society to others, or the inestimable and intangible values to the members themselves which come from participation in Relief Society's two-fold program of education and service.

RELIEF SOCIETY CENTENNIAL

Constituting a part of this annual report is the comprehensive summary of the Church-wide celebration of the one-hundredth anniversary of the founding of the Society which was published in *The Relief Society Magazine* for April 1942. This was followed by detailed reports of many of the local observances held in wards, stakes, branches, and missions which have since appeared in the *Magazine* as "Notes From the Field" in the issues of July, October, November, and December of 1942, and January, February, and March of 1943. The "Notes" in the issues for June 1942, and May 1943, relating to Relief Society choruses of Singing Mothers, should also be considered as a part of this series of centennial reports, as these choruses were extensively featured in centennial programs, concerts, pageants, tree plantings, and other services. The concluding memento of the centennial year was the publication in the fall of 1942 of "A Centenary of Relief Society," commemorating in picture and story the history and achievements of the Society during its first

one hundred years. In the brief period between its publication and the end of the year, 10,298 copies of this handsome book had been purchased. Other personal centennial souvenirs, all of lasting value, had been bought in the following quantities: Relief Society membership pin, 6,677; plate depicting organization meeting, 1,452; and "A Legacy—Relief Society Centennial Anthology of Verse," 972. In addition, the official centennial insignia in the form of seals or stickers had been ordered in the amount of 172,800 for attaching to programs of centennial observances, place cards, invitations, correspondence, et cetera. The annual reports showed a total of 874 centennial trees planted, of which 779 were permanently designated by means of a uniform bronze tree marker made available by the General Board.

WAR SERVICES

Relief Society organizations in the United States, constituting the majority of the 2,273 local Societies, undertook various activities related to the war effort during 1942, immediately after the United States became involved in war near the end of the preceding year. Most of the other countries where Relief Societies are located were already engaged in war, and the local Societies in those countries continued their efforts for the relief of war sufferers which were started as soon as their countries became involved.

Curtailment of Travel

The first important change in Relief Society work in the United States due to the war was made with respect to curtailment of travel and reduction of attendant personal expenses, in conformity with recommendations of the First Presidency issued January 17, 1942, months prior to the rationing of gasoline and the restriction of automobile tires for civilian use. In applying the recommendations of the First Presidency to the Relief Society, the General Board on February 19, 1942, announced curtailment of supervisory functions involving travel as follows:

1. Discontinued regular monthly stake and ward officers' union meetings;
2. Discontinued the annual stake Relief Society conferences to which representatives of the General Board are sent;
3. Curtailed to instances of special need visits by General Board members to stakes, and by stake board members to local Relief Societies;
4. Cancelled the semi-annual general conferences of Relief Society in Salt Lake City, attended by delegates from all stakes of the organization.

In addition, it also postponed the elaborate central celebration planned for the observance of the centennial of Relief Society into which many months of planning and preparation had gone.

In order to help compensate for the curtailment of these supervisory activities, various suggestions and recommendations were made to help maintain and improve the standard of work despite these restrictions.

The effect of these changes is reflected in the annual report by a

decrease of 70 per cent or nearly 1,000 stake and ward officers' union meetings, from 1,397 in 1941 to 419 in 1942, and by a reduction in visits to wards by stake board members of 1,196 or 16 per cent, from 7,454 in 1941 to 6,258 in 1942. The spirit in which these restrictions were accepted and the adjustments made by stakes to help maintain efficiency in the local Relief Societies with these two principal mediums curtailed are demonstrated in the following excerpts, typical of many, from narrative statements which accompanied the annual reports:

From Cottonwood Stake in Utah—Although we have held only one union meeting during 1942, we feel that the Relief Society work in our stake has grown and that we have had a successful year. We have missed our union meetings but find that the ward officers and class leaders have developed more initiative and are better able to shoulder responsibility.

From Long Beach Stake in California—Our stake board members contact the ward board members in their departments by mail every month. Outlines are sent by class leaders and general instructions by officers. A copy of these letters are submitted to our president and we discuss them in our regular monthly board meeting. The ward members likewise take their letters to their respective ward preparation meetings and in this way we try to have a unity of our work.

From Highland Stake in Salt Lake City—We greatly appreciate the splendid cooperation of our board members in contacting the wards since the discontinuance of union meetings. Both the board members and the ward class leaders and officers feel the loss of the contact made possible by those meetings, but all have cooperated in a very commendable manner in working out plans for their departments. We feel that our lessons this year have been most successful. Our board members have contacted the wards by telephone, by personal visits both to homes of class leaders and to the wards, and by sending through the mail written outlines and aids. We are very well pleased with the result of their efforts.

From Snowflake Stake in Arizona—Our annual fall visit to each ward was discouraging to undertake in 1942 as there were no private cars available due to war conditions. It looked like they must be discontinued. However, because of the reorganization of many wards, the stake board saw the need of the visits and met the emergency, though not in so comfortable a style as theretofore. The board members traveled on school busses, milk trucks, commercial busses, poultry trucks and whatnot, to reach the small Societies, sometimes staying overnight until transportation home could be found. But with the inconvenience they likely received more spirituality from the women than ever before, besides enjoying their home life and hospitality. It was a new experience and the sacrifice did good to all concerned.

Survey of Registered and Practical Nurses

In February 1942, the General Board of Relief Society instituted a survey of registered and practical nurses in all local units in the United States and Canada, which ascertained not only the number of nurses but the number employed and unemployed, and the number available for additional service. Lists of these nurses are maintained in all local units and kept continually up-to-date, and copies are in the files of the stake officers. Tabulation of the returns for the Society as a whole revealed, among other interesting data, that several hundred women, in addition to those already employed, could give some nursing service, either full-time or part-time. It was found that the number of trained nurses, then unemployed, who could give full-time service could be increased but slightly, possibly due to age, health, or family responsibilities, that the

number of trained nurses who could give part-time service could be more than doubled, that the number of practical nurses who could give full-time service could be doubled, and that practical nurses who could give part-time service could be trebled.

Relief Society Nurse Loan Funds

Because of the greatly increased demand for trained nurses due to the war, the General Board of Relief Society during 1942 again directed attention to its two nurse loan funds —one for students at standard three-year hospital nurse training courses, and one to assist graduate nurses to take university public health nursing courses. These loan funds have been in constant use for twenty years. Furthermore, the General Board increased the maximum amount which could be borrowed for hospital nurse training from $75.00 to $300.00 per student in order to more nearly meet present costs of training.

Relief Societies Serving as Red Cross Sewing Units

In February 1942, the General Board of Relief Society released a plan specifying steps to be taken by local Relief Societies desiring to function as Red Cross units for sewing and knitting, and recommended that Red Cross sewing be done in the regular monthly work meeting of the Relief Society in addition to the sewing ordinarily done for charitable purposes of the Society. Annual reports for 1942 indicate that this recommendation was followed generally throughout the Relief Society, but data as to amount of sewing and knitting accomplished in Relief Society meetings appear to be greatly understated because many local Societies failed to keep a full account of the work which was done. Nevertheless, the reports indicate that an average of nearly 8,000 women did Red Cross sewing or knitting in each of the monthly Relief Society work meetings, giving more than 100,000 hours to this volunteer service and completing for the Red Cross 38,381 articles. These figures relate only to Red Cross service in connection with Relief Society meetings. They do not include the service of thousands of Relief Society women who have also assisted at Red Cross sewing and surgical dressings centers nor those who have assisted as Red Cross nurse aids, canteen workers et cetera. In addition, the Relief Society continued its own sewing program and gave other extra sewing services incident to the war as mentioned below under "Sewing Service."

Red Cross Courses Sponsored

Also in February 1942, the Relief Society recommended to its members everywhere other Red Cross classes and services, such as home nursing, first aid, nutrition, nurse aids, canteen service, et cetera. Supplementing this recommendation the Relief Society has circularized local units in certain areas, as for example, in Salt Lake City, announcing and highly recommending specific Red Cross classes with the result that these classes have been immediately filled. In a bulletin released at the end of 1942, the General Board gave new emphasis to this recommendation, urging that as many women as possible take Red Cross first-aid and home-nursing classes so that they would be better

repared to care for their families nd others in ordinary instances of lness and also in case of disaster or pidemic. This recommendation ecognized the increasing curtailment f hospital and nursing service for ivilians, and the necessity of de- ending to greater extent on home ursing. Local Relief Societies were dvised, wherever feasible, to provide hemselves with the necessary beds nd other equipment for demonstra- ion at such home-nursing classes in rder to make classes available in nmediate vicinities thus reaching a rger number of Relief Society mem- ers. It was also recommended that n war risk areas one woman in each take be called to become a first-aid nstructor in order to help make pos- ible an increased number of local lasses in Red Cross first-aid training. The 1942 reports show that at least 0,222 Relief Society women com- leted Red Cross courses during the ear, 4,062 in first aid, 3,839 in home ursing, 1,701 in nutrition, and 620 n other subjects. Because of the ecommendations issued at the end f 1942, the year 1943 should show hat an even greater number of wom- n have completed Red Cross ourses, particularly in first aid and ome nursing.

Other Provisions for First Aid and Home Nursing

Continuing the century-long in- erest and activity of the Relief So- iety in health and nursing, the Gen- ral Board, at the end of 1942, issued rinted circulars for distribution to very family in the Church, urging hat every possible precaution be aken to preserve health through uch means as proper nutrition, ade- uate clothing and bedding, and gen- eral care, and recommended that all families provide themselves with a family first-aid kit for use in case of disaster, accident, or household emergencies. At the same time all ward Relief Societies were asked to establish home-nursing supply chests, containing articles ordinarily needed for home nursing in case of sickness or disability, such articles to be either rented or loaned according to cir- cumstances of families using the sup- plies. In this connection it is inter- esting to note from narrative reports from the stakes that the stake board and wards of at least one stake (Rex- burg) had jointly purchased a second- hand hospital bed for home nursing purposes.

The plan for home-nursing supply chests was an extension of the recom- mendations issued twenty years earli- er that Relief Societies maintain ma- ternity bundles for renting or loan- ing for home deliveries, a service which is still in effect in some com- munities without hospital facilities. In addition, all Relief Societies con- sidering themselves to be in war risk areas were asked to provide them- selves with a ward first-aid kit, in- cluding quilts and blankets, and to make a house-to-house survey among Church families to list articles which could be made available upon call to the ward Relief Society president in case of an emergency entailing temporary housing other than in homes.

Other War Services

During 1942, stake and ward Re- lief Society funds were invested in war bonds to the extent of $22,- 451.71. Representatives of the Gen- eral Board of Relief Society and of stake and local Societies are serving

on various state and local committees related to the war effort, including various Red Cross committees, Civilian Defense committees, state and local women's salvage committees, U.S.O. committees, state and local nutrition and food conservation committees, state and community health organizations, committees on war relief, and committees relating to day care for children of working mothers. In some areas direly needed assistance has been given in recruiting workers for harvesting and processing agricultural products.

Early in 1942, the Relief Societies in Salt Lake City conducted a house-to-house survey among members of the Society leaving registration cards for those able to make accommodations available for women and girls coming into the area for defense work. Hundreds of suitable homes were registered by this means; the service of personally inspecting the quarters offered and of making placements has been conducted by the Young Women's Mutual Improvement Association. The Relief Society has also cooperated with the Young Women's Mutual Improvement Association in other activities for the welfare of girls who leave home to take employment. In this connection, in December 1942, Relief Society visiting teachers left in every home with girls of M.I.A. age a printed "Message of Friendliness and Solicitation to the Mothers of the Church" containing timely advice, and encouraging girls away from home to affiliate with the M.I.A. in their new places of residence.

The Relief Society Magazine, monthly publication of Relief Society with a circulation of 57,000, carries frequent announcements relating to the salvage program, to the need for nurses, and articles interpreting the government's price control and rationing program. In addition, *The Relief Society Magazine* has carried a series of special articles by psychologists, social workers, and other specialists relating to wartime problems of both youths and adults. Two lesson courses in the 1942-43 series for Relief Societies throughout the United States were pertinent to the present situation—one course, presented on the fourth Tuesday of each month and entitled "What 'America' Means" related the history, development, and values of American democracy, using *The American Citizens Handbook* as a reference; another course for monthly consideration on the second Tuesday of the month was entitled "New Fashioned Thrift" and related to current up-to-the-minute news and suggestions for homemakers, particularly from the standpoint of conservation and consumer buying under present conditions, with special reference to articles curtailed by war needs.

RELIEF SOCIETY SERVICE UNDER CHURCH WELFARE PLAN

As part of their routine organization work, Relief Society women have, during the past five years, supported the Church Welfare Plan in extensive conservation and production work with respect to both food and clothing. They have cooperated wholeheartedly in the collection and conditioning of great quantities of used clothing, in the making of hundreds of quilts and other articles of bedding, the weaving of rugs, the production of thousands of pieces of new clothing for men, women and chil-

dren, the canning and drying of a tremendous amount of fruits and vegetables, and have helped to raise funds to meet Church welfare assignments in the form of cash. This service is being continued and is now recognized as a direct aid to the war effort.

In addition to the sewing service given in Relief Society meetings where 19,446 pieces of clothing were reported to have been made during 1942 for distribution through bishops' storehouses under the Church Welfare Plan, Relief Society women gave a total of 210,346 hours on other projects operated under the Church Welfare Plan, principally on production projects, either locally or at stake or regional sewing and canning centers. Of this total, 38,945 hours were reported as given by women whose families were receiving aid from the storehouses and 171,401 hours were given in volunteer service by women not receiving this aid.

USUAL RELIEF SOCIETY SERVICES CONTINUED

Sewing Service

In addition to sewing done in Relief Society meetings for the Red Cross as already mentioned, the Relief Society continued its own sewing service, making quilts and articles of clothing for distribution to the needy, both direct and through the bishops' storehouses, making quilts to order as an accommodation to families desiring this service and as a means of building up Relief Society funds. Many Relief Societies extended their usual sewing service during 1942 in order to encourage families to provide themselves with adequate bedding, and carried forward plans for assisting families to do so. These plans included quilting by the Society without charge of one or more quilts for each member, and assistance with materials for those families who could not provide their own. In addition, many local Relief Societies arranged to relieve conditions incident to labor shortages at nearby hospitals by making paper bedside bags, hospital gowns, and other supplies. Some Relief Societies also made thousands of drapes for soldiers' club rooms and gave some sewing service for other community purposes. Altogether, an average of 21,000 women gave sewing service at the monthly work meetings for these various purposes, not including the work for the Red Cross, giving a total of nearly 282,000 hours to these activities. When combined with figures relating to Red Cross sewing service, it is found that an average of nearly 29,000 women gave sewing service at each monthly work meeting to the total extent of approximately 382,000 hours, during which 116,882 articles were completed. Of this total number of articles, the greatest number (38,381 or approximately one-third of the total) was made for the Red Cross, with 29,048 being made for Relief Society, 19,446 for bishops' storehouses, and 30,007 for hospitals and all other agencies. As to kind of articles made, clothing for children constituted the largest single group, numbering 25,323 articles. Next in importance were quilts numbering 13,034, followed by 10,141 pieces of women's clothing, 7,908 pieces of men's clothing, 4,610 pieces of other bedding, and 55,866 pieces of other articles including

hospital supplies, drapes for soldiers' club rooms, and other miscellaneous articles.

Compassionate Services

It is not possible to measure fully the extent of compassionate service given by Relief Society women in their communities. Only a few of the many ways in which they minister to those in sorrow and distress can be satisfactorily counted, but these few items serve to give some idea of the kind and extent of these services.

Special visits made to the sick and homebound by women representing the Relief Society were reported to be 116,006 in 1942. This count represented a decline of 74,000 visits or 39 per cent from the year 1941 which may be attributed to several factors including the possibility of less sickness. However, it is quite likely that the major part of this decline was due to renewed emphasis on counting only visits made in the name of Relief Society, with strict exclusion of visits made by Relief Society women to relatives or personal friends.

In addition to these visits to the sick, the Relief Society provided 15,083 full days' care of the sick. This item also declined from the previous year by 17,000 days or 54 per cent, reflecting either less sickness or greater unavailability of women to give this service because of increased employment and new war work. In 1942, for the first time, the count of days' care of the sick was segregated between volunteer and paid service. It was found that by far the greater proportion of days' care of the sick was volunteer service by Relief Society women, which accounted for 95 per cent or more than 14,000 of the 15,000 days' care given, whereas only 687 days or 5 per cent represented days' care of the sick by nurses or others to whom the Relief Society made payment for the service.

The total number of bodies prepared for burial by Relief Society women was 882, a decrease of 311 or 26 per cent from the count of 1,193 in 1941. In 1942, for the first time, the count of this service was segregated between bodies completely prepared for burial where services of morticians were unavailable, and bodies to which Relief Society women gave only the service of dressing. Complete preparation for burial was made by Relief Society women with respect to more than one-fourth of the bodies (252) whereas the service of clothing the body was provided in 630 instances. The 1942 count of number of funerals at which Relief Society women assisted was the first count of a service which Relief Society women have given from the beginning of the organization. This assistance was reported in connection with 4,315 funerals and consisted of service such as decorating the chapel, arranging floral offerings, and giving any needed service to bereaved families.

Visiting Teaching

The number of monthly visits to families by Relief Society visiting teachers during 1942 totaled 1,196,168, a decrease of 75,235 or 6 per cent from the previous year. This decline is attributed principally to war transportation conditions. Early in 1942, the General Board released plans for dividing visiting teachers' districts into smaller sub-districts so that more homes would be within

walking distance in those areas where homes are scattered and transportation is ordinarily required for visiting. Even so, lack of transportation facilities has made it impossible for many visits to be made. Realizing that this would be the case, provisions were made for recording and counting communications in lieu of visits, such as messages sent by mail and telephone calls. These communications in lieu of visits amounted to 17,518 offsetting only partially the decline in actual visits made. In 1942, for the first time, the count of visits was segregated between families found to be at home when visited, and those not home. According to these data, Relief Society teachers found families at home in 69 per cent of the visits made, and in 31 per cent of the visits no one was home. Lacking comparative data for previous years, it is assumed that the proportion of families not home when visited was high in 1942 due to war conditions such as increased industrial employment of women and greater absence from home occasioned by volunteer service in war work. Although careful account has always been kept in the wards of the individuals making voluntary contributions to the Society through the visiting teachers, some idea of the total number of families contributing was compiled for the first time in 1942. These data show that the average number of families making contributions each month was approximately 38,879, 22 per cent of the reported total of 177,000 Latter-day Saint families. It is realized however, that the total number of different families making contributions doubtless exceeded this number considerably, as some families may have contributed one month and not another. The annual reports indicate that contributions received by the visiting teachers aggregated $117,706.72 for the year, of which $66,909.68 went into the Relief Society charity fund, and $50,797.04 into the general fund.

Relief Society Meetings Held

The General Board, and stake, ward, and mission Relief Societies conducted a total of 74,657 meetings during 1942, a decrease of 1,613 or 2 per cent from 1941, despite the organization during the year of 5 new stakes and 2 new missions, 14 more ward Relief Societies and 57 more branch Relief Societies in missions. Local Relief Society meetings of all types held declined but slightly, whereas stake meetings were fewer by 1,321, or 34 per cent, dropping from 3,889 in 1941 to 2,568 in 1942. The decrease in stake meetings was due principally to the curtailments required incident to the war—discontinuance of union meetings except as especially authorized, and limitation of stake board meetings to not more than one a month. Stake and ward officers' union meetings declined 70 per cent from 1,397 to 419, but this loss was partly offset by 393 modified stake meetings, held in connection with other gatherings, or as opportunity afforded. Stake board meetings dropped 35 per cent, from 2,492 to 1,621. A decline of 85 or 5 per cent was recorded in the number of annual ward Relief Society conferences held, which numbered 1,611 in 1942 as compared with 1,696 in 1941. Preliminary officers' meetings were held in connection

with 1,172 of the 1,611 ward conferences, in accordance with a new recommendation to this effect by the General Board. In 1942, the General Board recommended the holding of regular monthly officers' preparation meetings in wards. Altogether, these ward preparation meetings totaled 7,024 during the year. Monthly training meetings for visiting teachers totaled 8,005. Opportunity for the Relief Society to participate in the program of one session of the stake quarterly conference once during the year was provided in 89 of the 143 stakes.

The regular ward Relief Society meetings for members (weekly during eight-month period October through May, and monthly during four-month period May through September), totaled 54,244. Each of these meetings was attended by an average of 31,270 members representing 29 per cent of the total membership. This was a decline in average attendance of approximately 10,000 members per meeting from 1941, when the average attendance represented nearly 36 per cent of the total membership. This drop in attendance of 24 per cent from the previous year is attributed largely to increased employment of women during this war period. The count in 1942 by types of meetings makes it possible to analyze for the first time the attendance in relation to the different lesson courses presented in rotation at the four weekly meetings during the educational season, October through May. The first meeting of the month, devoted to theology and testimony-bearing, is the best attended in both the stakes and missions, with each succeeding meeting of the month declining slightly in popularity at about the same rate in both stakes and missions, as shown in the following summary table:

Average Attendance at Local Relief Society Meetings

	Theology and Testimony	Work-and-Business	Literature	Social Science	All Meetings
Wards in Stakes	29,100	27,297	26,447	26,034	27,219
Branches in Missions	3,943	3,697	3,827	3,796	4,051*
All Relief Societies	33,043	31,034	30,274	29,742	31,270

*Total average attendance high in relation to attendance by type of meeting because type of meeting not reported by all mission branches.

A topic in homemaking is provided by the General Board for optional use for discussion in the monthly work-and-business meeting, which is devoted principally to sewing. The 1942 report indicates for the first time the extent of the use of this optional topic. This home topic was discussed at 9,062 or 53 per cent of the total of 17,157 work-and-business meetings held. These topics were more widely used in the stakes than in the missions, being discussed in 7,746 or 62 per cent of the 12,624 work meetings held in the wards, and in 1,316 or 30 per cent of the 4,333 work meetings held in the missions. These topics are not provided for the

four summer work meetings, reducing to 67 per cent the maximum percentage attainable if the topics were used in all work meetings.

Tuesday is the traditional Relief Society meeting day, but because of transportation problems incident to the war, many local Societies have found it expedient to meet prior to or in connection with Sunday School. The 1942 annual report indicates that approximately half of the local Societies still meet on Tuesdays, and that the rest meet on other days. Some stakes have reported an increased attendance at the Sunday meetings but the need of careful planning in order to make the most of the more limited time available for Relief Society business and class work. Relief Society work meetings are of course held on a week day.

Relief Society Membership

The number of Relief Society members declined during 1942 from 115,015 to 107,282, a loss of 7,733 or nearly 7 per cent. Two principal factors contributed to this decrease: First, in the preceding four-year campaign for 100,000 members, some women joined the organization who were not genuinely interested. Many of these have since become deeply-interested and ardent workers but others have withdrawn their membership. The major factor in the membership decrease, however, is doubtless the changed conditions incident to the war. Thousands of families have moved from their home communities to areas adjacent to war industries. In many instances the women in these families have failed to identify themselves with the Relief Society in their new location, many of them because they themselves have taken full-time employment. In view of these conditions, the number of members on record as of the end of 1942 is considered to be a wholesome indication of the genuine and continued interest of the women of the Church in their organization. Although a great many of them are unable to participate fully in the work of the Society under present conditions, they value and retain their membership. An analysis of the total members according to assignments in the Society indicates that as of the end of 1942, 10,851 or 10 per cent were in executive and supervisory positions in wards, stakes, missions, and on the General Board. Class leaders in local Relief Societies numbered 7,732; visiting teachers totaled 29,371, a slight decline of 581 or 2 per cent from the number of visiting teachers in the previous year. Because of its size, this group of visiting teachers is one which would be expected to reflect to greatest extent the effect of increased employment of women, and it is encouraging to find that it has been possible to maintain this large corps of workers with so small a decline. Other workers with special assignments were reported at 4,514, leaving a total of 55,814 other members (52 per cent) without special assignment as of the end of the year. Among those with special assignments are the stake and local *Relief Society Magazine* representatives who during 1942 increased the paid subscription list to a new high circulation of 56,500 as compared with 55,000 in the previous year. A total of 383 of these *Magazine* representatives earned a free award subscription

by procuring subscriptions equal to or exceeding 75 per cent of the Relief Society membership in their respective local Relief Societies. Even so, only slightly more than half (53 per cent) of Relief Society members subscribe for the *Magazine*. However, 17,207 or 74.5 per cent of the 23,097 officers and class leaders are subscribers.

Funds Expended

Total disbursements of local, stake, and mission Relief Societies and the General Board during 1942 aggregated $462,342.11. Of this amount, $87,882.32 or 19 per cent was spent for charitable purposes, and $374,459.79 for general operating expenses and the Society's educational work. Included in charitable disbursements were amounts issued as direct relief to needy families, payments for health work, and other Relief Society welfare projects. In addition, commodities with an estimated value of $5,930.89 contributed to the Relief Society, including donations in kind received by visiting teachers were distributed to the needy bringing total charity disbursements to $93,813.21 and total expenditures to $468,273.00. In health work, the Cottonwood Stake Relief Society continued operation of its modern maternity hospital in Salt Lake County and this and several other stakes continued to cooperate with local public health workers in the conduct of clinics for pre-school children, immunization programs, special health education work, and health work of other types. Total net assets of the Society, including cash on hand, wheat trust funds, other invested funds, value of real estate and buildings, furniture and other properties were reported to be $1,348,603.41.

WAR WORK AND RELIEF SOCIETY
In Oakland Stake, California

WITH war conditions changing the habits and ways of living for so many of us, we of the Relief Society are attempting to tie much of our time in with this vital work, thus not only doing some of the necessary volunteer tasks of today, but also keeping women who wish to do war work happy at Relief Society. For instance, we gave forty-eight woolen patchwork quilts to the Red Cross just recently. These quilts were made after our welfare assignment for 1942 had been completed and before we received our 1943 budget. We produced these quilts from scrap pieces left from our reconditioned articles at the stake welfare plant. The batts are of repossessed wool obtained from moth-eaten scraps and hopelessly worn sweaters and swim suits. The scraps were carded for us by a local factory until it was forced into war work. Now we send them to Logan, Utah, to be made into batts.

We were able to give the Red Cross six huge boxes of fur scraps to be fashioned into seamen's vests. These scraps were a by-product of our reconditioned clothing project.

We urge blood donors and surgical dressing workers to go in groups as Relief Society women rather than as individuals. This procedure actually gets more war work accomplished and at the same time stimulates Relief Society attendance and work.

In connection with the drive to put a family first-aid kit in every home, we are advising that each kit contain one or more units of homemade heat. Each unit is about one cubic inch in volume and will produce twenty to thirty minutes of heat equal to five candlepower, giving ample opportunity to boil instruments for sterilization or any other emergency activity. They cost only a fraction of a cent, each being made of old newspaper and paraffin. We have demonstrated the making and use of this heat in our various wards.—*Ruth S. Hilton, President Oakland Stake Relief Society.*

RELIEF SOCIETY

of the Church of Jesus Christ of Latter-day Saints

SELECTED DATA

from the

ANNUAL FINANCIAL AND STATISTICAL REPORT

Calendar year, 1942

Compiled in the office of the General Board from reports submitted by local wards and branches, by stakes and missions, and from the accounts of the General Board

Vera White Pohlman, General Secretary-Treasurer

DISBURSEMENTS

Disbursements	Wards and Branches	Stakes and Missions	General Board	Total
Cash Disbursements				
Charitable Purposes	$ 62,463.29	$13,172.69	$ 12,246.34	$ 87,882.32
All Other Purposes	169.904.03	47,030.84	157,524.92	374,459.79
Total Cash	$232,367.32	$60,203.53	$169,771.26	$462,342.11
Merchandise				
Value of Merchandise Distributed for Charitable Purposes	$ 5,930.89			$ 5,930.89
Total Disbursements	**$238,298.21**	**$60,203.53**	**$169,771.26**	**$468,273.00**

MEMBERS

Members, January 1, 1942		**115,015**
Increase—Admitted to Membership During Year	11,941	
Decrease	19,674	
Removed or Resigned	18,543	
Died	1,131	
Net Decrease During Year		**7,733**
Members, December 31, 1942		**107,282**

Distribution of Members According to Assignment and "Relief Society Magazine" Subscriptions as of December 31, 1942

	Members	Magazine Subscriptions Number	Percent
Totals	**107,282**	**56,500**	**52.66**
General Officers and Board Members	23	23	100.00
Stake Officers and Board Members	1,537	1,490	96.94
Mission Presidents and Officers	166	88	53.01
Ward and Branch Executive Officers	9,125	5,924	64.92
Other Officers	4,514	3,442	76.25
Class Leaders	7,732	6,240	80.70
Visiting Teachers	29,371	39,293	46.67
All Other Members	54,814		

COMPARATIVE FINANCIAL AND STATISTICAL DATA

	1942 Number or Amount	1941 Number or Amount	Change 1941 to 1942 Number or Amount	Change 1941 to 1942 Percent
Organizations	180	173	+7	+4.05
Districts	143	138	+5	+3.62
Stakes	37	35	+2	+5.71
Missions				
Local Organizations	2,273	2,202	+71	+3.22
Wards in Stakes	1,276	1,262	+14	+1.11
Branches in Missions	997	940	+57	+6.06
Members	107,282	115,015	−7,733	−6.72
General Officers and Board Members	23	24	−1	−.04
Stake Officers and Board Members	1,537	1,669	−132	−7.91
Mission Presidents and Other Officers	166	184	−18	−9.78
Ward and Branch Executive Officers	9,125	24,319	+52	+0.24
Other Officers	4,514			
Class Leaders	7,732			
Visiting Teachers	20,371	29,952	−581	−1.94
All Other Members	54,814	61,867	−7,053	−11.40
Families, L. D. S., Total	177,027	179,482	−2,455	−1.37
L. D. S. Families in Stakes	153,085	153,784	−99	−.06
L. D. S. Families in Missions	23,942	25,698	−2,356	−9.17
Activities				
Total Meetings Held	74,057	76,270	−1,613	−2.11
Meetings Held in Wards and Branches	72,056	72,342	−286	−.39
Regular Ward Meetings for Members	54,244			
Visiting Teachers' Training Meetings	8,005			
Ward Preparation Meetings	7,024			
Ward Conferences Held	1,011	1,696	−85	−5.00
Ward Conference Preliminary Meetings	1,172			
Average Attendance at Regular Meetings for Members	31,270	41,081	−9,811	−23.88
Percent of Members Represented by Average Attendance	20.15	35.72		
Meetings Held in Stakes and Mission Districts	2,568	3,889	−1,321	−33.96
Stake Board Meetings Held	1,021	2,492	−871	−34.95
Stake and Ward Officers' (Union) Meetings Held	419	1,397	−978	−70.01
Meetings Held in Lieu of Union Meetings	303			
Relief Society Session at Quarterly Conference	135			
Number Held	104			
Part-time of Regular Session	31	39	−6	−15.38
General Board Meetings Held	83			
Sewing Service at Relief Society Meetings	28,705			
Average Number of Women Sewing Monthly	7,721			
For Red Cross	20,984			
For All Other Purposes				

Number of Hours Given	381,868			
For Red Cross	100,125			
For All Other Purposes	281,743			
Articles Completed	116,882			
For Society	20,048			
For Church Welfare	10,440			
For Red Cross	38,384			
All Other	30,007			
Kinds of Articles				
Quilts	13,034			
Other Bedding	4,610			
Children's Clothing	25,323			
Women's Clothing	10,141			
Men's Clothing	7,008			
Other	55,866			
Visiting Teaching				
Number of Visiting Teachers' Districts	16,344			
Families Visited	1,100,108	1,271,403	—75,295	—5.93
Not Home	370,031			
Home	820,137			
Percent Home	68.86			
Average Monthly Number Making Contributions	38,870			
Number of Communications In Lieu of Visits	17,518			
Other Activities				
Visits to Wards by Stake Officers	6,258	7,464	—1,196	—16.05
Visits to Sick and Homebound	110,006	190,012	—71,006	—38.05
Number of Days' Care of Sick	15,083	32,183	—17,100	—53.17
Number of Days' Volunteer Service	14,300			
Number of Days' Paid by Society	687	1,193	—314	—26.07
Bodies Prepared for Burial	883			
Complete Preparation	253			
Dressing Only	630			
Number of Funerals at which Relief Society Assisted	4,315			
Hours Service on Church Welfare Projects	240,340			
By Relief Society Women Receiving Aid	38,045			
By All Other Relief Society Women	171,401			
Number Centennial Trees Planted	874			
Relief Society Magazine Subscriptions	50,500[a]	55,404	—4,096	—14.97
Relief Society Women Completing Red Cross Courses	10,223			
Home Nursing	3,859			
First Aid	4,002			
Nutrition	1,701			
All Other	620			
Cash Disbursements	$402,349.11	$430,710.71	—$31,031.40	—7.21
Charitable Purposes	$7,882.33	$0,893.40	—6,988.83	—8.04
All Other Purposes	$74,150.70	$340,817.23	—$34,012.67	—7.04

[1]Increases designated by —, decreases by —; No entries for 1941 opposite those items for which data were collected for the first time in 1942.

[a]As shown by subscription records in the Magazine office.

Geographic Distribution of Relief Society Organizations and Members, December 31, 1942

Location	Stakes		Missions		Totals	
	Organizations	Members	Organizations	Members	Organizations	Members
United States	**1,234**	**89,175**	**543**	**8,824**	**1,777**	**97,999**
Alabama			9	136	9	136
Alaska			2	19	2	19
Arizona	71	3,795	9	201	80	3,996
Arkansas			2	28	2	28
California	106	7,413	62	928	168	8,341
Colorado	16	830	26	355	42	1,185
Connecticut			2	36	2	36
Delaware			1	8	1	8
District of Columbia	2	98			2	98
Florida			33	547	33	547
Georgia			15	250	15	250
Hawaii	11	517	36	475	47	992
Idaho	273	15,130	7	104	280	15,234
Illinois	6	261	10	136	16	397
Indiana			13	308	13	308
Iowa			6	73	6	73
Kansas			5	56	5	56
Kentucky			2	52	2	52
Louisiana			14	175	14	175
Maine			5	43	5	43
Maryland	4	152			4	152
Massachusetts			7	81	7	81
Michigan			11	222	11	222
Minnesota			5	189	5	189
Mississippi			14	149	14	149
Missouri			9	250	9	250
Montana	1	15	28	703	29	718
Nebraska			6	132	6	132
Nevada	33	1,627			33	1,627
New Jersey	1	27	3	26	4	53
New Mexico	10	215	16	198	26	413
New York	6	149	13	133	19	282
North Carolina			13	206	13	206
North Dakota			1	8	1	8
Ohio			10	204	10	204
Oklahoma			6	95	6	95
Oregon	16	1,079	17	325	33	1,404
Pennsylvania	1	36	14	182	15	218
Rhode Island			1	9	1	9
South Carolina			18	375	18	375
South Dakota			3	19	3	19
Tennessee			4	26	4	26
Texas	2	85	42	591	44	676
Utah	614	54,617			614	54,617
Vermont			1	12	1	12
Virginia	1	105	7	127	8	232
Washington	14	505	15	356	29	861
West Virginia			5	80	5	80
Wisconsin	3	90	6	52	9	142
Wyoming	43	2,429	9	144	52	2,573
Other Countries	**42**	**1,916**	**454**	**7,367**	**496**	**9,283**
Argentina			15	180	15	180
Australia			10	215	10	215
Austria			1	47	1	47
Brazil			6	85	6	85
Canada	35	1,749	22	270	57	2,019
Czechoslovakia			2	51	2	51
Denmark			7	241	7	241
France			10	120	10	120
Germany			107	2,230	107	2,230
Great Britain			52	594	52	594
Mexico	7	167	24	405	31	572
Netherlands			15	267	15	267
New Zealand			51	619	51	619
Norway			13	360	13	360
Palestine			2	27	2	27
Samoa			49	497	49	497
South Africa			8	110	8	110
Sweden			11	275	11	275
Switzerland			12	271	12	271
Tahiti			15	257	15	257
Tonga			22	246	22	246
Totals	**1,276**	**91,091**	**997**	**16,191**	**2,273**	**107,282**

LESSON DEPARTMENT

Theology

Articles of Faith

Preview of Lessons for 1943-44

THE third and final year of the study of the *Articles of Faith* by James E. Talmage will be completed during the Relief Society educational year 1943-44. There will be eight lessons, the first to be presented the first Tuesday of October 1943, and the final lesson to be presented the first Tuesday of May 1944.

The lessons follow the chapters in the book in consecutive order beginning with Chapter 17. The first five lessons deal with the Tenth Article of Faith, the sixth lesson with Article Eleven, the seventh with Article Twelve, and the eighth with Article Thirteen. The subjects by months are as follows:

October—The Dispersion of Israel
November—The Gathering of Israel
December—Zion
January—Christ's Reign on Earth
February—Regeneration and Resurrection
March—Religious Liberty and Toleration
April—Submission to Secular Authority
May—Practical Religion

The material to be printed each month in the *Magazine* will consist of three divisions: first, a condensation of each chapter; second, suggested class procedure for the teacher's use; and third, supplementary material quoted from statements of our latter-day prophets, the Presidents of the Church.

While it is believed that most Latter-day Saint families own copies of the *Articles of Faith* by Talmage, still in order that every class member may familiarize herself with the lesson, a condensation of each chapter with scriptural references will be printed in the *Magazine* each month as was done for the year 1942-43.

Reports frequently come to the General Board of the enjoyable theological lessons which are presented in the wards. It is the desire of the General Board, however, that not only should the lessons be enjoyable, but also that class members should actively participate in the lessons. One of the best ways to grow is by activity, and through class members participating in a lesson they will grow in knowledge.

In order to suggest to the teacher various ways of procuring more active participation in her lesson, the second division of the *Magazine* material is provided. Under "Suggestions for Class Procedure," each

month a different method will be suggested which is suited to the subject matter under discussion. These suggestions will be simple and any teacher who carefully chooses the class members to participate, with a view to their individual qualifications and needs, will find the suggestions helpful.

When class members are given assignments, it is desirable to allot them a definite length of time in which to present these assignments, impressing upon them the importance of staying within the time limit. Anyone who goes over her allotted time not only takes time away from someone else, but may interfere with the complete development of the lesson as planned by the class leader.

Class leaders are requested to urge class members to bring with them each theology day the standard works of the Church, and opportunity should be given class members to use these books. This will better familiarize them with the Scriptures, and will encourage home study and class participation. If desired, the class leader might check on the number of Church books brought to class each month by a show of hands, a checking list, or some other simple device.

The third division of the *Magazine* material, the "Supplementary Material," containing quotations from the writings and statements of the Presidents of our Church, will enrich the lessons. No supplementary material is presented for the first lesson in October on "The Dispersion of Israel."

Class leaders are advised against controversial discussions on matters which have not been revealed; for example, the whereabouts of The Lost Tribes of Israel. Such discussions waste time and are fruitless.

This three-year study of what the Church believes—our Thirteen Articles of Faith—should be of great benefit to the women of the Church. It should increase their knowledge of the Gospel, enrich their lives, and strengthen their testimonies.

We are thankful for the theological teachers in the Relief Society who realize that they can teach nothing except they live what they teach; who appreciate the great responsibility which is theirs to lead their sisters along the path of life and salvation; and who by prayer, by study, and the inspiration of the Lord teach their sisters and encourage them, by participation, to grow in the knowledge of the Gospel. May the Lord bless such teachers in their work, and may they magnify their callings.

Lesson 17—The Dispersion of Israel

(Tuesday, October 5, 1943)

(This is the first of five chapters which deal with Article 10)

Article 10—"We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; * * *"

Lesson Aim: To show how Israel lost its identity as a nation and its freedom as a people for rejecting God, and how the Lord overruled its great losses for the good of the whole world.

CONDENSATION OF CHAPTER 17, *ARTICLES OF FAITH*

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

Israel

The combined name and title, *Israel*, in the original sense of the word, expressed the thought of one who had succeeded in his supplication before the Lord: "soldier of God," "one who contends with God," "a prince of God," are among the common English equivalents. The name first appears in sacred writ as a title conferred upon Jacob, when he prevailed in his determination to secure a blessing from his heavenly visitor in the wilderness, receiving the promise; "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32:28)

But the name of the individual patriarch grew into the designation of a people. including the twelve tribes, who delighted in the title Israelites, or children of Israel.

At the death of Solomon, probably about 975 B.C., the kingdom was divided. The tribe of Judah and part of the tribe of Benjamin accepted Rehoboam, son and successor of Solomon, as their king; while the rest of the people, usually spoken of as the Ten Tribes, revolted against Rehoboam, choosing Jeroboam as their king. The Ten Tribes under Jeroboam retained the title *Kingdom of Israel*, while Rehoboam and his subjects were known as the *Kingdom of Judah*. For about 250 years the two kingdoms maintained a separate existence; after which, about 721 B.C., the independent status of the kingdom of Israel was destroyed, and the people were brought into captivity by the Assyrians. The Kingdom of Judah was recognized for over a century longer, and then was brought to an end by the Babylonian captivity. For seventy years the people remained in subjection in accordance with the prophecy of Jeremiah. (Jer. 25:11-12; 29:10) Then the Lord softened the hearts of the ruling kings, and Cyrus, the Persian, permitted the Hebrew people to return to Judea and rebuild the Temple at Jerusalem.

The people then commonly known as Hebrews or Jews, retained as the name of their nation the appellation "Israel," though they scarcely comprised two complete tribes out of the twelve. Used in a figurative manner to designate the covenant people who constituted the Church of Christ, (Rom. 9:6; Gal. 6:16) it is still employed in that sense. The Israelites, as first we meet them in history, were a united people.

The Dispersion of Israel Foretold

The dispersion of Israel was brought about by many stages, and

extended through millenniums. It was foreseen by the early prophets and the spiritual leaders of every generation.

Biblical Prophecies

Biblical prophecies predict blessings beyond the power of the unaided mind of man to conceive, conditioned only upon obedience to the laws of righteousness; and terrible, soul-harrowing, abject misfortune, including the scattering of the people among those who knew not God, if they departed from the path of rectitude. (Lev. 26:14-33; Deut. 28: 25-64; I Kings 14:15; Isa. 5:1-7, 13; 10:3; 42:24-25; Jer. 7:12, 15; 9:11; 10:22; 34:17; Ezek. 20:23; 22:15; 34: 6; 36:19; Amos 7:17; 9:9; Micah 3: 12; Amos 9:9; Zech. 10:9)

Book of Mormon Predictions

The Book of Mormon contains many references to the dispersions that had already taken place, and to the continuation of the scattering. (I Nephi 10:11-13; 13:11-14; 14:14; 15:12-13; 19:12-14; 22:1-4, 7; II Nephi 6:8; 25:14-15; Jacob 5; 6; and many more.) Jesus Himself, after His resurrection, while ministering to the division of His flock on the western hemisphere, refers solemnly to the remnant who were to be "scattered forth upon the face of the earth because of their unbelief." (III Nephi 16:4)

The Fulfillment of These Prophecies

The sacred scriptures, as well as other writings for which the claim of direct inspiration is not asserted, record the literal fulfillment of prophecy in the desolation of the house of Israel. The dividing of the nation into separate kingdoms of Judah and Israel led to the downfall of both. As the people grew in their disregard for the laws of their fathers, their enemies were permitted to triumph over them.

The sad fate of the kingdom of Israel had some effect in partially awakening among the people of Judah a sense of their own impending doom. Since the destruction of Jerusalem and the final disruption of the Jewish autonomy, the Jews have been wanderers upon the face of the earth, a people without a country, a nation without a home.

The Lost Tribes

The resurrected Christ, while ministering among the Nephites on this hemisphere, specifically mentioned "the other tribes of the house of Israel, whom the Father hath led away out of the land" (III Nephi 15:15); and again He referred to them as "other sheep which are not of this land, neither of the land of Jerusalem; neither in any parts of that land round about whither I have been to minister" (III Nephi 16:1). Christ announced a commandment of the Father that He should reveal Himself to them. The present location of the Lost Tribes has not been revealed.

Note: Since the present location of the Lost Tribes has not been revealed, and since there is a wealth of knowledge that has been revealed, it is advisable that no discussions nor speculations be entered into concerning the present location of the Lost Tribes.

SUGGESTIONS FOR CLASS PROCEDURE

Suggested Songs

Note: The class leader might confer with the ward president and the ward chorister and suggest that the following songs be used.

"Israel, Israel, God is Calling," Latter-day Saint Hymns, page 202.

"God Moves in a Mysterious Way," Relief Society Songs, page 22, Deseret Sunday School Songs, page 202, Latter-day Saint Hymns, No. 30.

"Scripture-finding" Committee

Select a few women to sit around a table in the front of the room, with Bibles, Books of Mormon, and Doctrine and Covenants. Let them find scriptural passages that may be called for in the development of the lesson and have them read these to the class as needed. Of course, every class member should be encouraged to bring her Bible, Book of Mormon, and Doctrine and Covenants and as the passages of scripture are read, she might turn to her own books and follow the reading. Time allotted for the lesson will not allow for too much scriptural reading; therefore, passages must be carefully selected.

Geography Report

Appoint one member to give a very short report of the geography embraced in the kingdoms of Judah and Israel, and of Assyria, Babylonia, and adjacent countries, to illustrate the captivities of Judah and Israel.

Note: Many Bibles have small maps. Some of the Seminaries, Sunday Schools, etc., have larger maps of the kingdoms referred to. A large map might be made of wrapping paper and colored crayons.

History Report

Appoint one member to give a 10-minute historical report covering the period from the division of the kingdom at the death of Solomon to the final dispersion of the children of Israel. For this information see any good Bible dictionary.

Chronological Table

Charts and tables are short cuts, and if used effectively they readily clarify facts, events, or historical happenings covering long periods of time.

The chronological table of the Kings of Judah and Israel taken from A Concise Biblical Encyclopedia based on the Cambridge Companion to the Bible, will be helpful in the preparation of this lesson and is found in the back of the Bible used by most Latter-day Saint missionaries.

Pronunciation Guide

Abijah	ə-bī′ jə
Cyrus	sī′ rəs
Ephraim	ē′ frā-ĭm
Euphrates	ū-frā′ tēz
Hezekiah	hĕz′ ē-kī′ ə
Israel	ĭz′ rə-ĕl
Jeroboam	ĕr-ə-bō′ əm
Josephus	jō-sē′ fəs
Josiah	jō-sī′ ə
Messianic	mĕs-ĭ-ăn′ ĭk
Nebuchadnezzar	nĕb′ ū-kăd-nĕz′ ər
Rehoboam	rē-hō′ bō′ əm
Sargon	sär′ gŏn
Sennacherib	sĕ-năk′ ə-rĭb
Shalmaneser	shăl′ mən-ē′ zər
Titus	tī′ təs
Vespasian	vĕs-pā′ zhən
Zedekiah	zĕd′ ē-kī′ ə
Zenos	zē′ nəs

Visiting Teachers' Messages to the Home

Sources of Strength

Preview of Lessons for 1943-44

ONE phase of the Relief Society teaching program is the individual teaching done in the homes by the visiting teachers. This type of teaching can be one of the most effective and impressive ways of teaching, and when properly done, brings excellent results. It follows the pattern of the Master Teacher of all. Jesus talked with individuals; "he sat with little groups of people engaged in quiet conversation, listening to their remarks, answering their questions, putting them perfectly at their ease, but at the right moment crystalizing the whole discussion into some great guiding truth."

The visiting teacher has the opportunity of reaching some individuals who do not come under the influence of the class leader who presents a formal lesson in a Relief Society meeting. Her teaching is very informal: she establishes a friendly relationship, finds a common meeting ground by telling a little story, relating an interesting incident, asking a pertinent question or even by requesting a favor that one would be pleased to grant. After this friendly relationship is established, she launches into a discussion of her message through a friendly exchange of ideas or opinions. The hostess is encouraged to talk, and due consideration is given to her ideas. If, for some reason, the hostess is not receptive to a discussion of the subject, a concise and well-formed statement of the message is more effective than a longer presentation. However, the needs of each home differ, and if the visiting teacher offers something that meets a need in the life of an individual, that person will usually listen. The fact that the visiting teacher recognizes the need in a home should not be obvious. If the visiting teacher is sincere, earnest, and prayerful in planning the delivery of the message, she will influence for good the lives of those she visits.

At the regular monthly teacher-training meeting the class leader should keep in mind the great objective of the message; and applying her knowledge of the underlying principles of good teaching, she should aid the visiting teachers in their presentation of these spiritual truths in the homes they will visit by a well-prepared discussion of the subject, and by suggestions on how to present this material when making their visits.

"Sources of Strength" has been chosen as the title for the messages to the home during the two years, 1943-44 and 1944-45. There is almost a universal call during this time of disillusionment, sacrifice, and loss of loved ones, for faith and fortitude to carry on valiantly. There is a constant seeking for sources of courage and strength.

This course has been planned to supply this need and should be very acceptable in all Latter-day Saint homes.

For the ensuing Relief Society educational year 1943-44 the following topics are planned:

1. A Firm Belief in God As a Source of Strength.

Nothing can give the feeling of peace and security and belief in the ultimate triumph of good as does implicit trust in our Heavenly Father. A firm belief in God gives one the courage to live a normal and happy life.

2. Ordered Living as a Source of Strength.

A well-planned life avoids waste of time, inefficiency, and worry. It insures doing the essential things and aids one in maintaining high standards. It is a source of strength.

3. Freedom of Choice as a Source of Strength.

Free agency is a basic principle in man's development. One grows strong by making right decisions for oneself.

4. The Development of Strength Through Work.

Work contributes to health, wealth, and happiness. It is a panacea for many of the ills of life, a release from mental or emotional strain. There is joy in work well done and in the creations of one's own hands and brain.

5. Cooperation as a Source of Strength.

An individual may accomplish very little by himself, but by combining his efforts with others he may become powerful and effective. He must learn to get along with others, to be unselfish, loyal, and considerate, and willing to work for the common good rather than for personal interest alone.

6. Companionship as a Source of Strength.

Everyone needs companions who call forth the best in him, who impart hope, courage, and confidence. Good books may also be inspiring and strength-giving companions.

7. Loyalty as a Source of Strength.

Loyalty is being true to one's best self, to one's ideals, to friends, to country, and to God. It is a primary element in every great and noble character.

8. Love as a Source of Strength.

Love is a divine quality. It enriches and ennobles the individual. Love has great power. The Master asked that man love his enemies and do good to those who despitefully use him.

Lesson 1—A Firm Belief in God

(Tuesday, October 5, 1943)

INDIVIDUALS are made strong to endure and to overcome through a firm belief in God. This belief is an unfailing source of comfort and encouragement, a quality much needed in these times. This torn and troubled world needs the assurance that God lives and reigns On High, that He holds in His hands the destiny of men and nations, and in His own time and in His own way He will see that justice is meted out and that righteousness is rewarded.

The world needs the assurance that He can hear and answer the appeals of His children; it needs that simple and beautiful faith which enables people to walk with perfect confidence through the mist and shadows of doubt and despair, trusting in the wisdom and goodness of God to lead where the light of reason does not

always penetrate; the faith which sees a divine purpose running through the stern and often bitter experiences of life; that sublime faith which sustained Job in the hour of his great affliction and enabled him to say: "Though He slay me, yet will I trust in Him."

This faith fortifies and strengthens one in the hour of need. It fills the heart with hope and the will with resolution. Through this faith people have achieved almost superhuman things. The Scriptures abound with examples of it, and history is full of proofs of its powers.

A Latter-day Saint boy in the United States Navy was asked a question of this import: "Isn't the Navy the most dangerous field of service?" He replied that he did not know, and said: "I've been taught by my mother that the Lord could hear my prayers as well on the water as He could on the land. If I lose my life, it will be in a good cause; and I've always been taught that the next world is a better one than this. So why should I worry?"

How to build up this confidence in the Creator is an important question which has a clear and definite answer. The Lord has declared through His prophets that "Those who do the will of the Father shall know of the doctrines." This applies to the humblest as well as the mightiest. The only way one can have a perfect knowledge that God lives is through keeping His commandments.

The good and great men of the past, the men who have achieved nobly for mankind, have been men with a firm faith in God. Such men were Washington, Lincoln, Joseph Smith and others, leaders of the Latter-day Saints.

Questions and Suggestions for Discussion

It is suggested that consideration be given to the best ways of presenting this message in the various homes.

1. How does a firm belief in God give strength to the individual?
2. Name activities that build faith.
3. Give examples from the Scriptures of the power of faith; from present-day experiences.

References

Smith, President Joseph F., *Gospel Doctrine*, p. 636-643

Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith, edition 1938, pp. 56, 148

Romans 5:1-2; John 14:12, 15, 21; James 1:22-24; 2:14-26; Hebrews 11:6

Home Topics

For optional use on Work-and-Business Day

Modern Housekeeping Methods

Preview of Lessons for 1943-44

THE home topics for optional use on work-and-business day during 1943-44 have been prepared under the general heading "Modern Housekeeping Methods."

The objective of the course is to

bring to the attention of homemakers new and approved methods of housekeeping which will enable them to perform the tasks of housekeeping efficiently with minimum effort, thereby releasing as much time as possible for other activities demanded of homemakers in these abnormal times.

Women have been housekeepers since the days of the most primitive homes, but with the changes in the types of homes and improvements in their fittings and furnishings, housekeeping methods have changed and are changing. With homemakers, as with everyone else, it is a healthful attitude to keep an open mind and to appreciate the fact that even though one has followed a certain method of procedure for a long period of time, this does not necessarily indicate it is the best or the only successful method. It is true that there are some fundamentals in every line of endeavor that stand the test of time, but newer and better ways of housekeeping, which conform to changing conditions, are being devised. One should weigh the values of new and different methods, and if they are better than old methods, it is wise to adopt them.

The course "Modern Housekeeping Methods" is designed as a one-year course. Lessons prepared for the eight months, October 1943, through May 1944, will appear under the following titles:

1. Budgeting Time

Objective: To gain a greater appreciation of the fact that system and order in the home will bring about efficiency with a minimum expenditure of time and energy.

2. Tools for Housekeeping Tasks

Objective: To show the relationship of good tools, conveniently placed for use, and properly used, to efficiency in performing household tasks.

3. Floors and Floor Coverings

Objective: To show that it is a mark of good housekeeping to preserve the appearance and prolong the usefulness of floors and floor coverings by giving each type the special care best suited to it.

4. Walls, Ceilings, and Woodwork

Objective: To show that materials and finishes for walls, ceilings, and woodwork should be selected with an eye to ease of cleaning as well as to beauty, and to suggest special methods for cleaning various types of each.

5. Seasonal Housecleaning

Objective: To show through a discussion of modern methods of housecleaning how this important task can be accomplished efficiently with a minimum of confusion and upset to normal living conditions in the home.

6. Windows and Window Fittings

Objective: To determine the best methods of keeping windows and their fittings, blinds, curtains, screens, and awnings, clean and attractive.

7. Care of Furniture — Finished Wood and Upholstered

Objective: To learn the best methods of preserving the beauty and usefulness of furniture, since furniture "strikes the keynote of the home."

8. Dishwashing

Objective: To discuss methods of washing dishes with a view to discovering how this monotonous household task can be done in a sanitary way with rapidity and thoroughness.

A perusal of the titles and objectives of these eight lessons will indicate the great interest which they

hold for women. They are all subjects dealing with the everyday experiences of a homemaker and will readily provoke worth-while discussion in the class. The formal presentation of the lesson should be short, followed by the discussion. The recommendations of the General Board stated in blue bulletin No. 21, issued November 11, 1941, is restated herewith: "It is suggested that the time for formal presentation of the topic not exceed 15 minutes, during which time sewing be suspended, and that presentation be followed by informal discussion and demonstration where desirable, simultaneously with the sewing or other handwork."

One of the best available sources of reference material is *America's Housekeeping Book*, compiled by New York Herald Tribune Home Institute, 1941. This book was recommended for use in connection with Home Topics for 1942-43. Copies are still available at the Deseret Book Store, 44 East South Temple, Salt Lake City; regular price $2.50; price to Relief Society workers $2 postpaid. Helpful bulletins and pamphlets may be obtained by writing to state agricultural colleges, county home demonstration agents, or to the Supt. of Documents, Washington, D.C. For example, the Utah State Agricultural College Extension Service has a bulletin entitled "Practical and Speedy Cleaning Methods" by Effie S. Barrows, which is very helpful. *The Relief Society Magazine*, other periodicals, and the daily press frequently have worth-while suggestions. Advertisements in national magazines sometimes contain good suggestions.

Lesson 1—Home Management

For optional use on Tuesday, October 12, 1943

THESE lessons are written for homemakers. If some suggestions can be made which will increase the interest of homemakers in the management of their homes, helping them to understand their housekeeping problems more clearly and meet them more effectively, the lessons will have served their purpose.

It has often been stated that the greatness of America lies not in the granaries filled with corn and wheat, nor in the railroads stretching across the continent, nor in the mighty armies now growing stronger every day. The greatness of America lies in the American home and the family.

President Roosevelt said when we entered the war that we would have to work harder and longer than we had ever done before. This has certainly proved true.

Today we have before us such serious problems as a war to win, an army to feed, and a peace to plan. In view of these problems each one of us wants to do the best possible job in adjusting her work to meet wartime conditions. Can women plan for more efficiency in their homework in order to make time for

added duties? Through better management and cooperation this is possible. If we use the head more and the feet less—that is, if we better organize our work and time—we will make the time for other things.

Let's use the Army as an example. Every member of a company has his own housekeeping responsibilities. A schedule is made and followed precisely. The time element is important in each job: making beds on time, cleaning up the rooms, putting away clothing, everything in shipshape order and on time. No time nor motion is wasted in performing these everyday routine duties. If we would follow this example, our homes would be more efficient and restful, and we would have more time for activities outside the home and more leisure time.

In planning our housework we should arrange for each member of the family to have a job and some definite responsibility in the home, whether it be planning the meals or washing the dishes. We should also make a work schedule and assign each household task to a particular day and even the hour of the day when it could be done most quickly and conveniently. The benefits of such a schedule are many:

1. It relieves the uncertainty and nervous strain of never knowing when you'll get things done.
2. It allows more things to be done in a given length of time.
3. It allows planning for leisure pleasures with the comfortable feeling that your housework need not be neglected.
4. It allows planning the work of a part-time helper so that endless repetition of orders is avoided and better help for the money spent is obtained. When a schedule has been followed until it becomes second nature, you run your house—it does not run you.

How shall we go about making a schedule?

First *write* down the jobs that need to be done every day. Next write down the tasks that need to be done on a particular day of the week. Then make a simple weekly chart and assign each job to the day and hour when it can be done most conveniently. (See *America's Housekeeping Book*, pp. 10, 12.)

No two homes are exactly alike, and different conditions affect the work schedule. If there is a small baby, the household schedule must be built around the baby's schedule. Very often little time is left for the countless household tasks, especially if no help is employed; but after all, baby's well-being is of far more importance than any phase of housekeeping, and if some housework has to be neglected or done less thoroughly, this state of affairs should be accepted philosophically. Young children, children of school age, also make it necessary for special adjustments in work schedules.

After trying to follow a schedule for a week or more, it is time to check up. If a day seems crowded so that it is difficult to do all the work scheduled for that day, there may be a remedy. Here are a few questions that may get to the root of the trouble:

1. Have you tried to do too much in one day? If so, move one or two tasks to less crowded days.
2. Do you know the one best way to accomplish a given task?
3. Do you collect all the material, ingredients, or pieces of equipment that you need for a specific job before you begin? (Example: baking bread,

making a cake.) This always saves time and steps.

4. Are your housekeeping tools and materials efficient, easy to use, and in good condition? Poor tools slow down work. For example:
   (a) Is your sink too high or too low for comfort?
   (b) Is your cleaning equipment right for the jobs to be done?
   (c) Is your vacuum cleaner or carpet sweeper kept emptied and ready for use?
   (d) Are your knives sharp? (This is very important.)
   (e) Is the place where the job is to be done, arranged conveniently?
   (f) Is your kitchen equipment stored at the place where it is used?
   (g) Is the lighting adequate for the work? (This is very important.)
   (h) Are beds set away from the wall so you can make them easily?
   (i) Is your cleaning closet orderly and well arranged? Can you get things in and out easily?
   (j) Do you take too long to do a specific job? (Keep a record of the time it takes to do ordinary jobs like dishwashing and making beds.)
   (k) Are your standards of housekeeping too high?

Questions and Suggestions for Discussion

1. Enumerate the values accruing to the housewife from following a work schedule.
2. Relate ways of performing some specific everyday household task that will save time and energy. (Perhaps a demonstration might be arranged.)
3. When would you consider housekeeping standards too high?
4. How may kitchen equipment, such as tables, stoves, sink, refrigerator, etc., be best grouped to save the time and energy of the housewife? (See *Relief Society Magazine*, October 1940, "Highlights In Kitchen Planning," Lalene H. Hart, p. 676.)
5. What devices may be employed to adjust working surfaces that are too high? Too low? (See *Relief Society Magazine*, October 1940, "Highlights In Kitchen Planning," Lalene H. Hart, p. 679.)
6. Suggest different ways of procuring family cooperation in doing household tasks.

Reference

America's Housekeeping Book, Chapter II, p. 9.

Literature

The Bible as Literature

Preview of Lessons for 1943-44

A PRIME purpose of this course is to give those who follow it an encouraging opportunity to get closer to the Bible. Most folk look upon this Book of Books—and rightly so—as a sacred volume. "So far as it is translated correctly," it *is* the word of God. It presents His word, however, in varied impressive forms. Sometimes the divine message is given through straight historical record; at times it comes with directness through commandments; again its spirit is radiated through a beautiful lyric, an ode, a rhapsody; often it is portrayed through an intriguing story

or drama or ballad; at other times sublime truths are presented through essays and philosophical discussion; or they may flame forth in divine prophecy.

All these forms of literature are to be found in the Bible. First, we shall discover them deftly inwoven in the historical books that portray the story of the chosen people. Literature here is used to illuminate and humanize history. Second, included in the great Book of Books are various books, each devoted to a distinctive type of literature. Thus we have wise sayings in the Proverbs; the songs of Israel in the Psalms; a challenging drama of righteousness in Job; the vision of Zion redeemed in Isaiah. Yet with all this variety of expression, the widely different books and selections that make our Bible are each and all in consonance and harmony with the spirit of the whole.

This remarkable unity that magnetizes the varied parts is due to the source of its inspiration. Through all the centuries that this sacred volume was being assembled, taught, and finally translated into the tongues of the common folk for their guidance and uplift, one thought was dominant — scribes, rabbis, early Christian fathers and translators alike were intent on preserving the word of God. And preserve it they did with remarkable fidelity. That was their master service for mankind.

In this devotion to a great central ideal, they would seem to have given little heed to literary forms in which the sacred writ was expressed. God's word and will—Gospel truth—with these inspired leaders was of first concern. Evidence of this truth comes in the form of the Bible as given to us by the translators. Our King James Translation, for example, is cast into a series of chapters, which in turn are broken up into so-called verses. These bits of the sacred writ were intended, we are told, as "texts for comment" or for sermons.

Not until years after these first translations were made did students of the Bible become concerned with the literary forms of the rare poems, stories, dramas, orations, etc., in the succession of chapters. More recently, under the inspirational leadership of such leaders as the great English scholar, Dr. Richard Green Moulton, who gave us the *Modern Reader's Bible*, this Biblical literature has been lifted into the clear by being recast into forms that reveal its artistry and enhance its living messages of truth.

Studied in the light of the Gospel, this literature will clarify and enrich our knowledge of the Scriptures. It will bring us closer to the inner spirit and true meaning of the Bible. Such is the intent of the lessons of this course.

Plainly, it is not possible in a three-year course of study of Bible literature, such as is being taught in Relief Society, to do much more than open up this rich field of literature. Our purpose, however, will be well served, if those who participate in this work are lured into reading the Bible with new interest and appreciation, valuing it more fully as a literary masterpiece and as the sacred record of the word of God to mankind. An even richer result will come if our mothers respond to the course by sharing its gems of literature through reading them aloud to their children. Herein is a means of sweet companionship with things divine.

The outline of the eight study units planned for the educational year 1943-44 follows:

1. The Bible Story

Concrete study of typical stories from the Bible from a literary viewpoint; their artistry as revealed in plot, characters, local color, language, music and other qualities that mark great literature. Application through story-reading and story-telling activities.

2. The Bible Epic

Bible stories may be studied individually or in sequence. Frequently, several of these stories, taken together, portray some period of history, such as the stories of the Creation, the Deluge, the Patriarchs, the Exodus. A central purpose of this study is to present such an epic—that centering in David the Warrior, King of Israel. Individual stories woven into this epic will be given added interest in light of the whole.

3. The Bible Lyric

Study of Bible songs in their story-settings. An inlook into the characteristics of Biblical lyric verse. Its use in expressing heart-throbs of history and rare spiritual emotion. Application through finding and reciting or singing Biblical lyrics.

4. The Bible Ballad

Comparative study of prose narrative and poetic story-telling as illustrated in Judges, Chapters IV and V depicting the story and the song of Deborah and her leadership against the enemies of Israel. Application through reading of other Bible narratives enhanced with poetic expression.

5. Bible Wisdom

Study of wise sayings to be found in Proverbs and other bits of Biblical wisdom. Some of the brief Biblical essays may be added here as well as excerpts from Ecclesiastes. Application to be made through the choosing and reciting of favorite proverbs and other quotations.

6. A Bible Drama

Story of the Book of Job briefly sketched. Its basic message examined. Study of the struggle of Job through testing to the divinely approved outcome. Application through finding some of the literary gems of wisdom voiced by Job in the drama.

7. Bible Oratory

Study of the Farewell of Moses as depicted in Deuteronomy, with special attention to the master oration on The Blessing and the Curse—its historical and spiritual implications. Application through finding the choice expressions of literature portraying the spirit and message of a great leader to a people delivered from bondage.

8. Bible Prophecy

Study of some of the choice parts of Isaiah, with especial attention to the Messianic Hope, and his Rhapsody of Zion Redeemed. Application through reading selections from this "sunburst of literature," and through finding echoes of the Master Book in our own songs and anthems inspired by Isaiah.

Lesson Helps

Text:

King James Translation of the Bible.

Each member should possess a copy of this translation of convenient size and readable print, for home and class use.

Special References:

Moulton, Dr. R. G., *Modern Reader's Bible*

Bates, Ernest S., *The Bible Designed to Be Read as Living Literature*

These books are suitable for special help on the various lessons. One or the other of these volumes is already in the class library of many Relief Societies. These books will be found useful particularly in presenting stories, poems, and other forms of Bible literature in their varied literary forms. Both of these books are available at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. The regular price of *The Modern Reader's*

Bible is $2.75; price to Relief Society workers, $2.25 postpaid. Regular price of *The Bible Designed to Be Read as Living Literature*, by Bates, is $3.75; price to Relief Society workers is $2.75 postpaid.

Moulton, Dr. R. G., *Introduction to the Literature of the Bible.*

For illuminating sidelights on Bible Literature this little book will add further interest to the work. It is now out of print, but may be found in public, home, or school libraries.

General Reference:

Smith, Alphonso, *What Literature Can Do for Me*

Another small and inexpensive book which will be found inspirational to students of literature—just for general reading. It is also now out of print but may be found in public, home, or school libraries.

Note: Other books may be suggested as the course is developed, and as they are found of especial help in forwarding the central purpose of bringing those who take the course closer to the Bible.

EXCERPTS FROM LETTER OF FIRST PRESIDENCY

The following excerpts from a letter written by the First Presidency of the Church, December 29, 1942, in reply to a question regarding some of the headnotes which appear in books in which Bible content is arranged in literary form, are published herewith, as it is believed they will prove helpful to literature class leaders in the presentation of their lessons:

"It may, in the first place, be observed that quite obviously these headnotes are not a part of the Bible itself, and are merely the views of Mr. Moulton, [Mr. Bates] or others, regarding the books of the Bible. These headnotes are not part of the Bible and, of course, our people should understand that such is the fact.

"With reference to the attitude of the Church toward the Bible, we call your attention to the Eighth Article of Faith which reads:

> We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. . . .

". . . the Church itself accepts the Bible, King James version, as the word of God to men, 'as far as it is translated correctly.' In some places it records history and in other cases it records revelations and the teachings of the Lord to men. In some places the history may be told in the form of drama or of a highly artistic story; in other places the revelations of the Lord are given in poetic expressions of the very highest excellence. But the Bible is, as the Prophet declared when he wrote the Articles of Faith, the word of God.

"Perhaps no other book ever written has been subjected to the fierce criticism under which the Bible has been brought. This is quite natural because it stands to the world as the word of God. . . .

"We feel that . . . sisters of the Relief Society should not be at all disturbed by these Moulton [or Bates] headnotes which seem to be giving them concern."

Lesson 1—The Bible Story

(Tuesday, October 19, 1943)

IN the opening chapter of Genesis will be found the "Story of Creation." Recast slightly from the chapter and verse arrangement in which it commonly appears, part of this rare story reads:

In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and morning were the second day.

And God said, Let the waters under the heavens be gathered together in one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters he called seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding seed which was in itself, after its kind: and God saw that it was good. And the evening and the morning were the third day.

Step by step the "Story of Creation" goes forward in natural sequence—the placing of lights in the heavens to divide the day from the night, to set the seasons and the years, and "to give light upon the earth"—the creating of fish and fowl and animal life; then—

God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea and the fowl of the air and over every living thing that moveth upon the earth. . . . and the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended the work which he had made; and he rested on the seventh day from all the work he had made. And God blessed the seventh day and hallowed it. . . .

Certain literary qualities which mark this beginning story of the Bible are characteristic of Biblical stories. First, it moves with simple directness, step by step in an upclimb to the conclusion. Second, it is clear and concrete in language, with vivid words and phrases at times to light the story. Observe, for instance, "The earth was without form and void"—"darkness was upon the face of the deep"—"and God blessed the seventh day and hallowed it." Third, its sentences are musical. Read them aloud thoughtfully; they move with natural cadence. "Echo lines," such as "And the evening and the morning were the first day," help not only to bind the parts of the story together, but add a rhythmic charm.

Fourth, spiritual life-lessons are impressed with such stirring, never-to-be-forgotten expressions as: "God said, Let there be light: and there was light"—"God created man in his own image, and in the image of God created he him; male and female created he them." Fifth, Bible stories do not yield all their riches with one reading. Like other great classic stories, they must be reread. While they are so simple in language and form that even a little child can gain something from hearing them, still one must grow up with these stories to catch their inner meaning, their full spiritual significance.

One caution here: Do not expect every Bible story to bring the glow of interest that may come from the "Story of Creation," or from some other that you have learned to love. Certain of these stories are difficult even for grownups to understand and appreciate. President Joseph F. Smith once voiced the thought that our Gospel unfolds itself to the seeking soul gradually; let us enjoy those things in it we can appreciate, and God will open further truth for us. This fine advice applies helpfully to our study of the stories of the Bible.

Now shall we turn to another of these stories, one which has brought delight to young and old for ages—the "Story of Joseph and His Brethren?" Here is a classic tale from the Bible that has won the highest of praise from eminent writers. Mark Twain once expressed his appreciation with words that said in effect that the story of Joseph is one of the greatest short stories ever written.

By reading carefully this masterpiece in story writing, we shall discover in it other classic qualities. Like the "Story of Creation," it moves forward step by step with rising interest. Observe, for example, how each sentence carries on the story from its beginning (Genesis 37:3)—

> Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him and could not speak peaceably unto him.
>
> And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in a field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.
>
> And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.

Here, with a few swift strokes we have the basis of the plot round which the story is developed. Jealousy and envy, provoked by an old man's devotion to a son sent to cheer his declining years, bring the selling of the boy into slavery, and the deception that follows to explain away the lad's disappearance. Jacob's grief is assuaged somewhat by his devotion to an even younger son, Benjamin—all of which later adds to the developing drama of family life in Old Canaan.

Note, as you read the story, the local color: shepherds tending their flocks in the hills; the dangers from wild beasts; a wandering band of Ishmaelites following the old trail that still leads through Canaan into Egypt; a coat of many colors, suggestive of the rich clothing of the

orient; "camels bearing spicery and balm and myrrh."

Note, too, as you did in the "Story of Creation," the choice words and other life-giving expressions that add vividness; for example, "conspired against him"; "cast him into this pit"; "stript Joesph out of his coat"; "And Jacob rent his clothes."

Omitting Chapter 38, which is not part of the story of Joseph, continue with Chapter 39, which portrays his testing experiences in the home of Potipher. Lessons of spiritual import are concretely impressed in the youth's resistance to temptation, his clean and prayerful living. Finally comes his triumphal rise from prison to high office in the kingdom. Here is the beginning of the fulfillment of his boyhood dream. From the story-telling viewpoint, it is one of the "literary surprises" that adds interest.

Within these recent testing years, many folk have turned instinctively to the story of Joseph for an example of inspired statesmanship in providing for the welfare of a nation. Our own people will find in it something to brace their own faith in our leaders today.

To turn again to the story: One further point to remember is the upclimb of interest in the developing tale. This climatic effect is clearly illustrated in the treatment by Joseph of his brethren. They are given the grain for which they came; and strangely, on returning home, they find the money they paid in their sacks. One admonition also is given: They must not return for more unless they bring with them their youngest brother Benjamin. Afterwards, when famine again threatens, they persuade their father to let Benjamin go with them. Joseph, though deeply affected at the meeting with his own young brother, still withholds revealing himself. And while he entertains his brethren, he commands the steward of his house, saying (Genesis 44:1-13)—

Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack.

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city.

Following this dramatic incident, related with such simple yet telling

effect, comes the revealing of Joseph to his brethren. It is a fulfillment of the dreams God gave him as visions in his boyhood. There are tears of joy and forgiveness at this revelation of God's working in mysterious ways his wonders to perform. Later comes the "happy ending" of a great story when the father is reunited with his long-lost son, and Israel is established in a land of peace and plenty until another crisis arises.

Suggestions for Discussion and Activities

1. Give in their order (without referring to your text) the six steps of creation as revealed in the first chapter of Genesis. What is the "echo line" that helps to impress these steps and which gives them unity?
2. Read aloud thoughtfully the first chapter and first three verses of the second chapter of Genesis, listening to the smoothly flowing language with which the "Story of Creation" is unfolded. What composer caught the spirit of this story and its music, and created a great oratorio based on it?
3. What eminent English poet took from the "Story of Creation" in Genesis the theme for one of the greatest of epics? Name the epic.
4. Review briefly the "Story of Joseph" from these literary viewpoints: (a) its central plot; (b) outstanding characters; (c) story movement; (d) language vividness; (e) local color (deal here with the people and customs and life activities portrayed). What is one impressive life lesson you find concretely presented in the "Story of Joseph"? What eminent author has in recent years paid rare tribute to this Bible story by using rich materials suggested by it in a novel of challenging interest?
5. What are some of the characteristics of the Bible story? Name two or more, and be prepared to illustrate the characteristics named with references from any one of the following stories, or from some other Bible story which is a favorite with you:

   "Story of the Offering of Isaac" (Genesis 22); "Story of the Wooing of Rebekah" (Genesis 24); "Story of the Birth and Saving of Moses" (Exodus, Chapters 1 and 2; "Story of the Spies and Woman of Jericho" (Joshua 2); "Story of the Birth of Samuel" (I Samuel, Chapter 1); "Story of Solomon and the Two Mothers" (I Kings 3:16-28); "Story of Elijah and the Widow's Son" (I Kings, Chapter 17); "Story of Daniel and the King's Meat" (Daniel, Chapter 1).

In reading the Bible, let its stories tell themselves. If you share them with your children or others, through voicing their musical language, do it simply, thoughtfully, without affectation. Let the story and the life lessons sing themselves into your soul. Such reading will bring not mere entertainment, but recreation.

Note: "The Creation" was considered in Lesson 5 of the 1942-43 literature course, and is considered once more to emphasize its narrative values.

Social Science

What "America" Means

Preview of Lessons for 1943-44

THE lessons in Social Science for 1943-44, will be a continuation of the subject studied during 1942-43; namely, "What 'America'

Means." Seven lessons have been given, and seven more are to follow. With the completion of these lessons, the subject will be brought to a conclusion.

There has never been a time in the history of our nation when it was more important to understand America and the development of the American way of life based upon Christian principles, and to recognize our duties and responsibilities as citizens, than it is today. These are the primary purposes of this course.

Deep religious ideals permeated the people who first settled America. Generally, they were people who had been persecuted in the Old World. When they came together to form this government, they agreed that religious liberty, the right to worship God according to one's own conscience, should be a fundamental right of every citizen. This right was one of the noblest gifts to mankind in history.

Another great conception of the founders of our nation was that universal education should be encouraged. Whereas, in old countries, the common people had been kept in a state of subjection, in America all should be free to work and earn and learn. All had a right to take part in government. Freedom of opportunity was for all.

But now, in the great war that is sweeping over the earth, all our ideals, our free way of life, and our national existence are at stake. Our task is to fight against and overcome the evil influences which imperil us. Light must dispel darkness.

No lesson is scheduled for the month of December as the General Board does not require that a meeting be held on Tuesday, December 28, 1943. The titles of the seven social science lessons for 1943-44, together with objectives and a brief summary of each lesson, follows:

Lessons 8 and 9. American Statesmen

The objectives of lessons 8 and 9 are the same; namely, to show the place that statesmen hold in our national life and the part they play in preserving American ideals and advancing civilization in this country.

Lesson 8 deals with the following statesmen: George Washington, Benjamin Franklin, Thomas Jefferson, and Alexander Hamilton.

Lesson 9 gives a brief account of the activities of John Marshall, Henry Clay, John C. Calhoun, Daniel Webster, Abraham Lincoln.

Summary: America has produced many outstanding and noble statesmen, men who have devoted their lives to the preservation of our government and the principles upon which it is based. These men accepted Christian ideals and tried to put them into practice.

Lesson 10. The Sacredness of American Citizenship

Objective: To show that the rights we enjoy as American citizens should be regarded as sacred opportunities and as a power, and that right should be the guide to all Americans in the exercise of their citizenship.

Summary: The rights conferred upon our citizens by the government should be regarded as sacred. We have freedom of worship, freedom of education, and freedom to work. These are all privileges that have been won in the past, and should be preserved.

Lesson 11. Our American Culture

Objective: To show that although America is a young nation, as compared with the countries of the Old World, she

is already one of the leading nations in culture.

Summary: The forces that have made America a land of culture have been carefully worked out. Culture is a result of a richness of spiritual life, and is shown in the music, sculpture, architecture, and literature, and in the homelife of a people. Like the true spirit of religion, culture is expressed in fine manners and customs, and kindliness toward one's fellow man. It is a reflection of the inner life of man—his mind and spirit.

Lesson 12. Standards of Success

Objective: To show that America is a religious nation, and that in America standards of success are measured by Christian principles.

Summary: The American people have accomplished great and lasting things for the development and upbuilding of their country. They hold spiritual life above the material, and they are moved by high purposes; man must know his ideal worth and lift himself to it.

Lesson 13. What America Means to Me

Objective: To show the material and spiritual forces that have made America the great nation that it is today.

Summary: To survey this country is to come to the conclusion that it is a land "choice above all other lands." It has all the requirements to make human life happy and prosperous.

Lesson 14. The Need of the Hour

Objective: To show that the need of the hour is to strengthen the spiritual forces in America and to increase faith in God.

Summary: At the present time all the evil forces in the world seem to be combined to destroy the freedom and opportunity which America has made great. But we should be strong and full of courage; we are fighting for a righteous cause.

The textbook recommended by the General Board for the course "What 'America' Means" is the *American Citizens Handbook*, compiled by J. E. Morgan. This book is obtainable at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah. The price is $1 postpaid.

The following reference books, which may be found in city and school libraries, will be found helpful in the preparation of particular subjects.

Adams, James Truslow, *The March of Democracy*

Becker, C. L., *Beginnings of the American People*

Earle, A. M., *Home Life in Colonial Days*

Fisher, S. G., *Struggle for American Independence*

Green, E. B., *Foundation of American Nationality*

Sparks, E. D., *Expansion of the American People*

Van Metre, T. W., *Economic History of the United States*

Wertenbaker, T. J., *The First Americans*

Wilder, Canfield, *The United States in the Making*

Wilson, Woodrow, *Division and Reunion*

Lesson 8—American Statesmen

(Tuesday, October 26, 1943)

FROM the earliest times to the present, the United States has had a rich and varied political history. Every one of the thirteen original colonies had its leaders in political and civic life, and in reading about

them one recalls the words of Carlyle that "history is recorded in the lives of great men." From the advent of the English settlers to the formation of our Government, men of highest integrity and noble motives gave the people fine concepts of democratic government. It was a group of statesmen of the most valorous character who signed the Declaration of Independence. Fifty-five men in all represented the thirteen colonies, most of whom were highly educated and well qualified to perform the work of their day. They were men who foresaw the beginning of a new nation, "conceived in liberty and dedicated to the proposition that all men are created equal." It has been well said by one of the first historians of the men who drafted the noble document:

> No nation can dwell with more just satisfaction upon its annals, than the American people. The emigrants who settled this country were illustrious men; distinguished for their piety, wisdom, energy, and fortitude. No less illustrious were their descendants who served as the guides and counselors of the colonies, or who fought their battles during the Revolutionary struggle. No one who admits the intervention of a special providence in the affairs of nations, can hesitate to believe that the statesmen of the Revolution were raised up by the God of Heaven for the important and definite purpose of achieving the independence of America.

Among the group who signed the Declaration of Independence were Benjamin Franklin, Thomas Jefferson, Samuel Adams, Robert Morris, Roger Sherman, and Edward Rutledge, all of whom were representative of the rich political thought of their day. They were the product and the highest promise of American life and American opportunity.

There is one character whom we wish to consider briefly, who was not of the group of which we have been speaking, but he caught the spirit of the colonial cause. We refer to the venerable William Pitt, Earl of Chatham. From the beginning of the opposition of America, Pitt had sensed the justice of the cause of the Colonists, and on many occasions he voiced his opposition to the laws passed by Parliament to govern the commerce and trade with America; and when troops were sent to America to enforce what the Colonists declared unjust laws, Pitt arose in the House of Parliament and said:

> What foundation have we for our claims over America? What is our right to persist in such cruel and vindictive measures against that loyal and respectable people? My lords, deeply impressed with the importance of taking some healing measures at this most alarming, distracted state of our affairs, though bowed down with a cruel disease, I have crawled to this House to give you my best counsel and experience; and my advice is to beseech His Majesty to withdraw his troops from America. It will convince America that you mean to try her cause in the spirit, and by the laws of freedom and free inquiry, and not by codes of blood.

To such a policy, the ministry of England was not prepared to listen, but Pitt's plea shows that England was divided in her attitude toward the American Colonists, something that not all Americans know.

It was also a most extraordinary body of men that gathered together in 1787 to frame the Constitution of the United States. Never did such a group of powerful and brilliant intellects, men trained by experience, assemble for so great an undertaking as the framing of a constitu-

tion for a nation. And the best proof of the success which attended their efforts is to be found in the fact that the constitution which they framed for a nation of three million people has been found now fit for a hundred and fifty millions. Both major parties have vied in their admiration of the Constitution of the United States, for both have insisted that the venerable instrument, if correctly interpreted, supported their own tenets.

BENJAMIN FRANKLIN was one of the committee of five appointed by the Second Continental Congress to draft the Declaration of Independence. His great work was to create in America a feeling of unity. Going to France as a representative of the colonial government, he was instrumental in making a treaty with that country which was favorable to our Government. Although over seventy years of age, he was popular in French society, and his simple ways and quaint manners won for him many friends. Oxford University made him a Doctor of Laws, and he was soon a favorite all over Europe for his learning, statesmanship, discoveries of science, and practical inventions. A member of the Convention which formed the Constitution of the United States, it was Franklin who made the motion that the meetings of the Convention be opened every day with prayer. "I have lived a long time," said he, "and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men." Franklin published one of the first newspapers in America as well as the famous "Poor Richard's Almanack." He founded the American Philosophical Society and the Philadelphia Public Library. His autobiography is one of the most noted classics of American literature.

GEORGE WASHINGTON was not only a soldier, the greatest of his day, but he was one of the outstanding statesmen of all time. He was in Boston at the head of the colonial army when the Declaration of Independence was drafted. In 1787 the Constitutional Convention met at Philadelphia, and Washington was made chairman of the assembly. With the adoption of the Constitution, he was chosen our first President. His cabinet was made up of the best men of the country, and in all the work of planning and forming the new government, of settling the policies of the Republic both at home and abroad, Washington was always equal to his problems. During his administration, a flood of infidelity swept over the United States. Keenly alive to its dangers, he dwelt in his Farewell Address on the fact that it was on religion and morality that our Government was founded. Whether at home or abroad, he was always careful of his personal appearance, and his manners were gracious and gentle. "His faith in God was his greatest armour," says one historian, "and this was the salvation of his country."

Washington's record as one of the greatest military leaders of the world made him "first in war." His unique position as the one man above all others who aided our country to frame and adopt the Constitution, and his great service as the first President of the United States, made him

"first in peace." It was his supreme faith in God—for he was known as the "Christian Statesman"—which made him "first in the hearts of his countrymen." John Marshall, Chief Justice of the Supreme Court of the United States wrote in his biography of Washington, these words: "Without making ostentatious professions of religion, he (Washington) was a sincere believer in the Christian faith and a truly devout man." In Washington's First Inaugural Address, he said: "No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

VERY few men have left a deeper impression upon our nation and its government than Thomas Jefferson. One of the foremost men in American politics, he was responsible for writing the Declaration of Independence, and during two terms he was President of the United States. Although he never made a formal speech in his life, Jefferson was ranked as the greatest political leader of his day. A large part of his public work was done with the pen. During the American Revolution, he was busy at the head of civil affairs in his native state, Virginia. He followed Patrick Henry as governor of his state and succeeded Benjamin Franklin as American minister to Paris. During his first administration as President of the United States, he made the famous Louisiana Purchase, which extended the United States from the Mississippi River to the Rocky Mountains. Jefferson's political life closed in 1809, and in his quiet home at Monticello, Virginia, he spent his days in establishing the University of Virginia, at Charlottesville.

Jefferson was Secretary of State in the cabinet of President Washington, and Alexander Hamilton was the Secretary of the Treasury. Both of these men held extremely opposite views as to government. Hamilton was a Federalist and held to the idea of a strong central government; while Jefferson was opposed to slavery and was an ardent advocate of State Rights. His party was called the Republican, which afterward became the Democratic Party. He held that the federal power should be limited as much as possible. He placed his confidence in the voice of the people. Monticello, now preserved as a national memorial, was Jefferson's home for over fifty years. Here on a part of his large estate, he built his unusual and fascinating house from his own design. Jefferson died on July 4, 1826, just fifty years after the signing of the Declaration of American Independence.

It is interesting to note that at this writing, the beautiful memorial to Jefferson's memory, located on the banks of the Potomac River, has been fittingly dedicated in the city of Washington.

ANOTHER great statesman of the Revolutionary period was Alexander Hamilton, who was Secretary of the Treasury in Washington's cabinet. "Next to George Washington," said Chief Justice Marshall, "there has been no one to whom our

Republic owes more." Born in the West Indies, his father was a Scotchman and his mother a beautiful French Huguenot. He came to New York in 1772, which was ever after his home. He was a great reader of Plutarch and Pope and many other great authors. A graduate of King's College, now Columbia University, he fought in the American Revolution, and took part in drafting the Constitution of the United States. His most important work was in the country's finances, and he was instrumental in the establishment of the Bank of the United States. He was the leader of the Federal Party, which stood for a strong central government over and above the states. More than any other statesman, Hamilton's plans for the money matters of the country restored the public credit, and trade and prosperity grew fast. He stood for a high protective tariff and encouraged home manufacture. He withdrew from the service of his country when only thirty years of age, and was killed in a duel with Aaron Burr on July 12, 1804.

IN thinking of the great men who founded this Republic and gave it the Constitution of the United States, we sense deeply the words of Sir Francis Drake, when he said:

> Men pass away, but people abide. See that ye hold fast the heritage we leave you. Yea and teach your children its value, that never in the coming centuries their hearts may fail them or their hands grow weak. Hitherto, we have been too much afraid. Henceforth, we will fear only God.

Any one-volume history of the United States will be helpful as a reference.

Questions and Study Suggestions

1. Why did the American colonists go to war with England in 1775?
2. Who were some of the men who took part in that struggle?
3. What was the Declaration of Independence? Who were some of the men who took part in drafting it?
4. Who were some of the great statesmen of that period? By referring to any good American history, prepare something about the lives of: Washington, Hamilton, Jefferson, Samuel Adams, John Adams, Benjamin Franklin.
5. Give more extensive study to one character, and enumerate characteristics he possessed which you would desire to emulate.

Stories from the Book of Mormon

For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.

Preview of Lessons for 1943-44

THIS is the first year of a probable two-year course of lessons entitled, "Stories from the Book of Mormon."

The objectives of the course are threefold:

First, to stimulate interest in the Book of Mormon;

Second, to teach the Gospel as taught in the Book of Mormon;

Third, to familiarize members with characters and events of the Book of Mormon.

There are only seven lessons for this first year of the course as no lesson is prepared for the month of December as the General Board does not require that a meeting be held on Tuesday, December 21, 1943. The lesson titles and objectives are as follows:

Lesson 1—What is the Book of Mormon?

Objective: To become acquainted with the historical background of the Book of Mormon.

Lesson 2—Lehi's Travels to the New World

Objective: To show that belief in God is best evidenced by a willingness to serve and obey him.

Lesson 3—Nephi, a Leader in the Land of Promise

Objective: To show the rewards of righteousness.

Lesson 4—Rebellion of the Lamanites

Objective: To show that wrongdoing and disobedience to God's will bring evil results.

Lesson 5—Deliverance of Alma and Amulek from Prison

Objective: To show that "the Lord gives us strength according to our faith which is in Christ, even unto deliverance."

Lesson 6—Conversion of Lamanites by Ammon and his Brethren

Objective: To show that the arm of the Lord is extended to all people who will repent and believe on His name.

Lesson 7—Christ's Visit to the Nephites

Objective: To develop an added appreciation for the meaning and purpose of baptism.

The references to be used in this course are limited to the four standard works of the Church plus the *Articles of Faith* by James E. Talmage, inasmuch as these are the only references many foreign-speaking missions have translated into their own languages.

The following excerpts from a letter of the author of these lessons indicating the factors that guided him in writing the lessons, will be helpful to the teacher in preparing the lessons for the coming year:

First, I believe that the greatest thing about the Book of Mormon is the Book of Mormon. I have felt at times in the lessons I have seen planned for the study of this book, that too much "writer" and not enough "Book" is present. It seems to me that the most important thing in planning a lesson for a book is to find ways of letting the author speak. In this case the author is the Lord and for this reason there is a great need to get people to *reading* His word, both in groups and alone.

Second, most of the lessons I see taught in the mission field start from scratch with the lesson outline—often the teacher is the only one with a copy of this—and a possible volume of the standard works of the Church. I have kept this thought in mind in planning the lessons.

Third, the questions given are simple. They will get a rather thin discussion I feel, but after a reading of the Book of Mormon text the discussion should pick up. Both the questions and the reading activity provide immediate and simple tasks for the class to do. There ought not to be so many "dead spots" following a teacher's request for answers to difficult questions. Get a class into the actual scripture and the desire for discussion grows.

Lesson 1—What Is the Book of Mormon?

(Tuesday, October 26, 1943)

Note: For the full effect of the lesson it is imperative that one or more copies of the Book of Mormon be at hand during the class discussion.

A DIRECT answer to the question, "What is the Book of Mormon?" may be found by a careful reading of the pages which precede the actual Book of Mormon itself. These, in the 1920 edition, are bound with the main text. They contain three highly significant statements which demand serious thought:

1. The title page

This comes from the hand of Moroni, the last mortal man to possess the record. He lists there these important facts concerning the book:

It is . . . the record of the people of Nephi, and also the Lamanites—Written to the Lamanites, who are a remnant of the House of Israel; and also to Jew and Gentile . . . .

Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God . . . .

To show unto the remnant of the House of Israel what great things the Lord hath done for their fathers . . . .

And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations . . . .

2. The pages describing the origin

The coming forth to earth again of this record was by means of an angelic visitation from no other than the same *risen* Moroni to Joseph Smith. This stirring account is told in the language of simple truth by Joseph Smith himself.

3. The page bearing the testimony of witnesses

The sober testimony of three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, who also saw the angel as he lay before their marveling eyes the golden plates from which the Book of Mormon was translated, will be found as the last of these significant statements. As if for good measure the Lord provided eight other witnesses whose testimony is also found on the last page; eight other men who also "saw," and "handled," and "hefted" the plates of gold with engravings thereon which Joseph Smith showed them.

It is suggested that at this point the teacher or some members of the class read aloud the full account of these pages here briefly described which precede the actual text of the Book of Mormon. No more soul-stirring account of the true meaning and purpose of this wonderful record has ever been written. After reading these things proceed with the lesson which follows.

To establish His word in the last days God promised another witness to go hand in hand with the Bible. (Ezekiel 37:15-20) There was to be the Stick of Judah, the Bible, which came by way of the Jews; and the Stick of Joseph, the Book of Mormon, which came by way of another tribe of Israel, that of Joseph.

This latter record was to come "out of the dust," which it literally did, having been hid in the Hill Cumorah. (Isaiah 29:4)

That God could and would bear witness of His great plan of life to all nations is apparent in all His statements recorded in the Bible. Suffice it to say that those who came to inhabit the Americas did so by His command—the first people soon after the confusion of tongues at the Tower of Babel; the second in 600 B.C. fleeing the destruction of Jerusalem. From this latter exodus two great nations of people sprang up, known as the Nephites and the Lamanites.

The truth of these facts can and will be established as time goes on. Men may be certain of that. Of greater importance to us who have come to know the power of God's word as recorded in the Book of Mormon is this—that *much of the Gospel, plain and precious,* lost through translations of the Bible is given in the Book of Mormon. Herein lies a most powerful means of reaching the human heart. The word of God *clearly understood* is quickly embraced by one who would know the truth. Joseph Smith's story of the coming forth of the Book of Mormon becomes more convincing once the words of the book itself are read with an open mind. Note the simplicity of this passage which clearly states the need there will be in the latter days for another witness of Christ and His mission: "But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—*and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.*" (II Nephi 3:11)

The Bible exists today. Has it brought men to an absolute and unshaken faith in their Redeemer? Would the many, many sects and creeds of religious worship now with us, seemingly based upon the Bible, be an answer to this question? "Christ, the example," they say. "Christ, the leader," they teach. But Christ, the literal Son of God who lived and died for man, and who lives now, resurrected and glorified, to return again—what definite answer has the world for these great questions? God knew even His chosen people would need more convincing word in the days when men would heap to themselves teachers who should turn the truth to fables. (II Timothy 4:3-4) And this word, in wisdom, He kept hid up until its power would strike like a two-edged sword.

If you have not been touched with the simplicity and power of the Gospel, made plain through the words of the Book of Mormon, seek this experience now. The following reading activities may help you. For example, let us carry through the plan for one such reading exercise. Think first of some phase of the Gospel which may need more explanation for a clearer understanding than is found in the Bible; for example, the closing verse of the sixth chapter of Matthew: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This comes as part of the Sermon on the

Mount following the suggestion that one forsake the worldly care of providing food and drink and raiment for the body in order to serve God rather than Mammon. But has not God condemned the idler, and him who refuses to work? What kind of a world would this be if all of us took no thought of the morrow? And yet the Lord has given us these words. Have not you with other thinking Christians often wondered at the inconsistency of this verse? If you follow through the complete text of the Sermon on the Mount there is no suggestion as to whether the Lord meant these words for all the multitude, and hence all men, or for His chosen disciples who were to spend their lives in the service of God. Somehow through the many translations of the Bible this fact was omitted.

When Christ appeared to the Nephites upon the American continent, what was recorded of His visit is more completely given. In III Nephi 13:25 we read: "And now it came to pass that when Jesus had spoken these words *He looked upon the twelve whom He had chosen, and said unto them*: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Read on from this point to the end of the chapter and note how this verse makes plain and logical the meaning of the words of Christ in the New Testament.

Questions and Readings for Discussion

With the help of other suggested readings given below have the class carry on the discussion as follows: first, answer the questions; second, read the passages given to discover other plain and precious truths of the Gospel brought to light through the Book of Mormon. If time permits each class member could add one found by himself from the Book of Mormon that has brought new light to a truth of the Gospel.

1. What evidence is there in the Bible as to the proper mode of baptism? Name the various ways you know of in which this ordinance has been performed.

For reading, 3 Nephi 11: 16-28.

2. Is infant baptism necessary?

For reading, Moroni, chapter 8.

The following is an additional exercise if needed for the class, but one which could preferably be used for home reading:

3. How does the true doctrine of repentance and restoration work in the lives of men?

For reading, Alma chapters 39-42.

References: James E. Talmage, *Articles of Faith*, Chapters 14, 15.

RELATIONSHIP OF THE Y.W.M.I.A. TO THE RELIEF SOCIETY

(*Continued from page 376*)

is indeed the work of God. Thousands of the youth owe their interest in the Church and their testimony to the activities of the Mutual Improvement Associations. Thousands, too, of young women have received

a training which has prepared them to enter the Relief Society and give intelligent service there.

The Young Women's Mutual Improvement Association desires to cooperate fully with the Relief Society. Cooperation has always been the insignia of success in all Church activities. The L.D.S. ward is like one large family, with all the auxiliaries giving help in rounding out the lives of the individual members. The women's organizations are an integral part of this ward group, each providing for the different ages the programs and activities that help them build into ideal womanhood.

Never has there been greater need for these organizations, never has there been wider scope for their talents, and never has there been a more urgent call for them to work hand in hand to meet the problems which the girls and women of the Church are facing at the present period. Our young people are surrounded by temptations and dangers far beyond those of normal times. The powers of evil, it would seem, are determined to overthrow righteousness and in no way can this be accomplished so surely as by bringing about the downfall of youth. The moral and spiritual welfare of our girls rests heavily upon us as their leaders, but we are cheered and heartened to know that we have the faith and assistance of the mothers in Israel and of all Relief Society workers throughout the Church. Only through our united effort and the blessings of the Lord can we hope to influence and hold our young people.

It is an honor to be included in this special woman's number of your *Magazine*. May this issue prove to be one more shining link in your historic chain of accomplishments.

SPEAKING on Maternity and the Changing Family Scene, Hazel Corbin of the Maternity Center Association, said:

We've got to get over this idea that being a housewife and mother is not an important task in life. . . .

These mothers hold up the glorious traditions of America. They are striving against . . . difficult odds to make home an attractive place for their children, to make it a safe place, a place of security and happiness in which their children are growing up and to which they will want to bring their friends. There is no task more important than that today.

You see it is financial pressure as well as the pressure of public opinion that forces many a mother with young children into industry, and when that occurs the very foundations of her family, the very foundations of her children's security—the things her husband is fighting for—are destroyed. Does anyone think that a mother can hold a full-time job in a war factory, under the pressure of more, more, more, faster, faster, faster, and properly care for her family at the same time?—From *The Child*, May 1943 p. 165, monthly bulletin of the Children's Bureau, U. S. Department of Labor.

They'll Remember —*Always*

Wherever they go, whatever they do, the gift of a Bible—and the one who gave it—will always be remembered. For a Bible is the lasting gift of lasting love.

NATIONAL BIBLES

SINCE 1863

At Your Bible Bookstore

PROFESSIONAL BUSINESS TRAINING

Day and evening—the year 'round

Excellent Buildings and Equipment

Competent Faculty

Pleasant, Stimulating Environment

Visit the College or call 3-2765 for full information.

L. D. S. BUSINESS COLLEGE

70 North Main
Salt Lake City

SUMMER VACATION— CHILDREN AND YOU

Children in war time need an antidote for over-stimulated nerves.

Bless them with inspiration from good books like these:

Added Upon	$1.25	Musical Adventures	$1.25
Mother Stories from Book of Mormon	1.25	Recreation in the Home	.25
Pioneer Stories	1.00	The Story of the Book of Mormon	1.50
Inspirational Talks	1.00	What Jesus Taught	1.00
Ancient Apostles	1.00	The Word of Wisdom	1.25
In the Gospel Net	1.25	Mama's Bank Account	2.00
Life of Christ for the Young	1.00	Syrian Yankee	2.75
Rhythm Fun	1.00		

2% Sales tax in Utah

Send for our latest catalog

DESERET BOOK COMPANY

44 East South Temple Street—Salt Lake City, Utah

THE BOOK CENTER OF THE INTERMOUNTAIN WEST

Last year sugar beet growers produced the biggest beet crop in history . . . otherwise, the sugar situation would now be desperate. So you can thank home-produced sugar—the sugar that needs no ships—and the farmers who grew the beets, for the unrationed "extra" sugar that is now available for home canning.

U and I is the pioneer sugar of the Intermountain West—and still a leader in quality markets of the country.

RATION REMINDERS

Stamp No. 13 (all purpose)—good for 5 lbs., June 1-August 15.

Stamps Nos. 15 and 16 now good for 5 lbs. each for home canning.

For additional sugar for home canning up to 15 lbs. apply at your ration board.

UTAH-IDAHO SUGAR COMPANY

Salt Lake City, Utah

Factories in Utah, Idaho, Washington, Montana, South Dakota